THE

Pilgrim's Progress

FROM

THIS WORLD

TO

That which is to Come

BRITISH MUSEUM

The Second Part.

Delivered under the Similitude of a

DREAM.

Wherein is set forth

The manner of the setting out of *Christian*'s Wife and Children, their Dangerous JOURNEY

AND

Safe Arrival at the Desired Country.

By *JOHN BUNYAN.*

The third Edition corrected.

I have used Similitudes, Hosea 12. 10.

Licensed and entred according to Order.

LONDON,

Printed for *Robert Ponder*, and Sold by the Booksellers of *London*, 1690.

Have seen the first edition
of this second part, which
has exactly the same title as
this, only that it is printed for
Nathan. Ponder and is
dated 1684 and on the
back of the title is the follow-
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John Bunyan
January 1
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All sold by *Robert Ponder*.

THE

Authors Way of Sending forth

HIS

Second Part

OF THE

PILGRIM.

GO, now my little Book, to every place,
Where my first Pilgrim, *has but shewn his*
Call at their door: If any say, who's there? (*Face*
Then answer thou, Christiana is here.
If they bid thee come in, *then enter thou*
With all thy boys. And then, as thou know'st how,
Tell who they are, also from whence they came,
Perhaps they'l know them, by their looks, or name:
But if they should not, ask them yet again
If formerly they did not Entertain
One Christian *a Pilgrim; If they say*
They did: And was delighted in his way:
Then let them know that these related were
Unto him: Yea, his Wife and Children are.
Tell them that they have left their House and [Home,
Are turned Pilgrims, seek a World to come:

That they have met with hardships in the way,
That they do meet with troubles night and day;
That they have trod on Serpents, fought with Devils,
Have also overcome a many Evils.
Yea tell them also of the next, who have
Of love to Pilgrimage been stout and brave
Defenders of that way, and how they still
Refuse this World, to do their Fathers will.
Go, tell them also of those dainty things,
That Pilgrimage unto the Pilgrim brings,
Let them acquainted be, too, how they are
Beloved of their King, under his care;
What goodly Mansions for them he provides,
Tho they meet with rough Winds, and swelling Tides
How brave a calm they will enjoy at last,
Who to their Lord, and by his ways hold fast.
Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and will Grace
Thee, and thy fellows with such chear and fair,
As shew will, they of Pilgrims lovers are.

1 Object.

But how if they will not believe of me
That I am truly thine, 'cause some there be
That Counterfeit the Pilgrim, and his name,
Seek by disguise to seem the very same.
And by that means have wrought themselves into
The Hands and Houses of I know not who.

Answer.

'Tis true, some have of late, to Counterfeit
My *Pilgrim, to their own, my Title set;*
Yea others, half my Name and Title too;
Have stitched to their Book, to make them do;
But yet they by their Features *do declare*
Themselves not mine to be, whose ere they are.

If such thou meetst with, then thine only way
Before them all, is, to say out thy say,
In thine one native Language, which no man
Now useth, nor with ease dissemble can.

If after all, they still of you shall doubt,
Thinking that you like Gipsies *go about,*
In naughty wise the Country to defile,
Or that you seek good People to beguile
With things unwarrantable: Send for me
And I will Testifie, you Pilgrims *be;*
Yea, I will Testifie that only you
My Pilgrims *are; And that alone will do.*

2 *Object.*

But yet perhaps, I may enquire for him,
Of those that wish him Damned life and limb,
What shall I do, when I at such a door,
For *Pilgrims* ask, and they shall rage the more?

Answer.

Fright not thy self my Book, for such Bugbears,
Are nothing else but ground for groundless fears,
My Pilgrims *Book has travel'd Sea and Land,*
Yet could I never come to understand,

That it was slighted, or turn'd out of Door
By any Kingdom, were they Rich or Poor.
In France *and* Flanders *where men kill each other*
My Pilgrim *is esteem'd a Friend, a Brother.*
In Holland *too, 'tis said, as I am told,*
My Pilgrim *is with some, worth more than Gold.*
Highlanders, *and* Wild-Irish *can agree,*
My Pilgrim *should familiar with them be.*
'Tis in New-England *under such advance,*
Receives there so much loving Countenance,
As to be Trim'd, new Cloth'd and deckt with Gems,
That it might shew its Features, and its Limbs,
Yet more; so comely doth my Pilgrim *walk,*
That of him thousands daily Sing and talk.
If you draw neaver home, it will appear
My Pilgrim *knows no ground of shame, or fear;*
City and Country will him Entertain,
With welcome Pilgrim. *Yea, they can't refrain*
From smiling, if my Pilgrim *be but by,*
Or shews his head in any Company.
Brave Gallants do my Pilgrim *hug and love,*
Esteem it much, yea value it above
Things of a greater bulk, yea, with delight,
Say my Larks leg *is better than a* Kite.
Young Ladies, and young Gentlewomen too,
Do no small kindness to my Pilgrim *shew;*
Their Cabinets, their Bosoms, and their Hearts
My Pilgrim *has, 'cause he to them imparts,*

His pretty riddles in such wholsome strains
As yields them profit double to their pains
Of reading. Yea, I think I may be bold
To say some prize him far above their Gold.

The very Children that do walk the street,
If they do but my holy Pilgrim *meet,*
Salute him will, will wish him well and say,
He is the only Stripling *of the Day.*

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his Company, and hear him tell
Those Pilgrim *stories which he knows so well.*

Yea, some who did not love him at the first,
But call'd him Fool *and* Noddy, *say they must*
Now they have seen *and* heard *him, him commend,*
And to those whom they love, they do him send.

Wherefore my Second Part, *thou needst not be*
Afraid to shew thy Head: None can hurt thee,
That wish but well to him, that went before,
'Cause thou com'st after with a Second store,
Of things as good, as rich, as profitable,
For Young, for Old, for Stag'ring and for stable.

3 *Object.*

But some there be that say he laughs too loud;
And some do say his Head is in a Cloud;
Some say, his Words and Stories are so dark,
They know not how, by them, to find his [mark.

One may (I think) say both his laughs and cryes,
May well be guest at by his watry Eyes.
Some things are of that Nature as to make
Ones fancy Checkle while his Heart doth ake,
When Jacob *saw his* Rachel *with the Sheep,*
He did at the same time both kiss and weep.
Whereas some say a Cloud is in his Head,
That doth but shew how Wisdom's covered
With its own mantles: And to stir the mind
To a search after what it fain would find,
Things that seem to be hid in words obscure,
Do but the Godly mind the more allure;
To study what those Sayings should contain,
That speak to us in such a Cloudy strain.
I also know, a dark Similitude
Will on the Fancy more it self intrude,
And will stick faster in the Heart and Head,
Than things from Similies not borrowed.
Wherefore, my Book, let no discouragement
Hinder thy Travels. Behold, thou art sent
To Friends, not foes: to Friends that will give place
To thee, thy Pilgrims, *and thy words imbrace.*
Besides, what my first Pilgrim *left conceal'd,*
Thou my brave Second Pilgrim *hast reveal'd*
What Christian *left lock't up and went his way;*
Sweet Christiana *opens with her Key.*

4. *Object.*

But ſome love not the method of your firſt,
Romance they count it, throw't away as duſt,
If I ſhould meet with ſuch, what, ſhould I ſay?
Muſt I ſlight them as they ſlight me, or nay?

Anſwer.

My Chriſtiana, *if with ſuch thou meet,*
By all means in all Loving-wiſe, them greet;
Render them not reviling for revile:
But if they frown, I prethee on them ſmile,
Perhaps 'tis Nature, or ſome ill report
Has made them thus *deſpiſe, or* thus *retort.*
Some love no Cheeſe, ſome love no Fiſh, & ſome Houſe
Love not their Friends, nor their own (*or home.*
Some ſtart at Pig, ſlight Chicken, love not Fowl,
More than they love a Cuckow or an Owl,
Leave ſuch, my Chriſtiana, *to their choice,*
And ſeek thoſe, who to find thee will rejoyce;
By no means ſtrive, but in humble wiſe,
Preſent thee to them in thy Pilgrims *guiſe.*
Go then, my little Book and ſhew to all
That entertain, and bid thee welcome ſhall,
What thou ſhalt keep cloſe, ſhut up from the reſt,
And wiſh what thou ſhalt ſhew them may be bleſt
To them for good, may make them chuſe to be
Pilgrims, better by far, then thee or me.
Go then, I ſay, tell all men who thou art,
Say, I am Chriſtiana, *and my part,*

Is now with my four Sons, to tell you what
It is for men to take a Pilgrims *lot;*
Go also tell them who, *and what they be,*
That now do go on Pilgrimage *with thee;*
Say, here's my neighbour Mercy, *she is one,*
That has long-time with me a Pilgrim *gone;*
Come see her in her Virgin *Face, and learn*
Twixt Idle ones, and Pilgrims *to discern.*
Yea let young Damsels learn of her to prize,
The World which is to come, in any wise;
When little Tripping *Maidens follow God,*
And leave old doting Sinners to his Rod;
'Tis like those Days wherein the young ones cry'd
Hosannah *to whom old ones did deride.*
Next tell them of old Honest, *who you found*
With his white hairs treading the Pilgrims ground;
Yea, tell them how plain hearted this *man was,*
How after his good Lord he bare his Cross:
Perhaps with some gray Head this may prevail,
With Christ to fall in Love, and Sin bewail.
Tell them also how Master Fearing *went*
On Pilgrimage, and how the time he spent
In Solitariness, with Fears and Cries,
And how at last, he won the Joyful Prize.
He was *a good man, though much down in Spirit,*
He is *a good Man, and doth Life inherit.*
Tell them of Master Feeblemind *also,*
Who, not before, but still behind would go;

Show them also how he had like been slain,
And how one Great-Heart *did his life regain:*
This man was true of Heart, tho weak in grace,
One might true Godliness read in his Face.
Then tell them of Master Ready-to-halt,
A Man with Crutches, but much without fault:
Tell them how Master Feeblemind, *and he*
Did love, and in Opinions *much agree.*
And let all know, tho weakness was their chance,
Yet sometimes one could Sing *the other* Dance.
Forget not Master Valiant-for-the-Truth,
That Man of courage, tho a very Youth.
Tell every one his Spirit was so stout,
No Man could ever make him face about,
And how Great-Heart, *and he could not forbear*
But put down Doubting Castle, slay Despair.
Overlook not Master Despondency.
Nor Much-a-fraid, *his Daughter, tho they lye*
Under such Mantles as may make them look
(With some) as if their God had them forsook
They softly went, but sure, and at the end,
Found that the Lord of Pilgrims *was their Friend.*
When thou hast told the World of all these things,
Then turn about, my Book, and touch these strings,
Which, if but *touched will such Musick make,*
They'l make a Cripple dance, a Gyant quake.
Those Riddles that lie couch't within thy breast,
Freely propound, expound; and for the rest

Of thy myſterious lines, let them remain,
For thoſe whoſe nimble Fancies ſhall them gain.
Now may this little Book a bleſſing be,
To thoſe that love this little Book and me,
And may its buyer have no cauſe to ſay,
His Money is but loſt or thrown away,
Yea may this Second Pilgrim *yield that Fruit,*
As may with each good Pilgrims *fancy ſuite,*
And may it perſwade ſome that go aſtray,
To turn their Foot and Hart to the right way.

Is the Hearty Prayer

of the Author

JOHN BUNYAN.

THE

THE

Pilgrims Progreſs

In the Similitude of a

DREAM.

The Second Part.

COurteous Companions, ſometime ſince, to tell you my Dream that I had of *Chriſtian* the Pilgrim, and of his dangerous Journey toward the Celeſtial Country, was pleaſant to me, and profitable to you. I told you then alſo what I ſaw concerning his *Wife* and *Children*, and how unwilling they were to go with him on Pilgrimage: Inſomuch that he was forced to go on his Progreſs without them, for he durſt not run the danger of that deſtruction, which he feared would come by ſtaying with them in the City of Deſtruction: Wherefore, as I then ſhewed you, he left them and departed.

Now it hath ſo happened, through the Multiplicity of Buſineſs, that I have been much hindred, and kept back from my wonted Travels into thoſe Parts whence he went, and ſo could not till now obtain an opportunity to make farther enquiry after whom,

whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my Lodgings in a Wood about a mile of the Place, as I slept, I dreamed again.

And as I was in my Dream, behold, an aged Gentleman came by where I lay; and because he was to go some part of the way that I was travelling, me thought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into discourse, and our talk happened to be about *Christian* and his Travels: For thus I began with the Old-man.

Sir, said I, *what Town is that there below, that lieth on the left hand of our way?*

Then said Mr. *Sagacity*, for that was his name, it is the City of *Destruction*, a populous place, but possessed with a very ill conditioned, and idle sort of People.

I thought that was that City, quoth I, *I went once my self through that Town, and therefore know that this report you give of it is true.*

Sag. Too true, I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, *Then I perceive you to be a well meaning man: and so one that takes pleasure to hear and tell of that which is good; pray did you never hear what happened to a man sometime ago in this Town (whose name was* Christian*) that went on Pilgrimage up toward the higher Regions?*

Sag. Hear of him! Ay, and I also heard of the Molestations, Troubles, Wars, Captivities, Cries, Groans, Frights and Fears that

that he met with and had, in his Journey, besides, I must tell you, all our Country rings of him, there are but few Houses that have heard of him and his doings, but have sought after and got the *Records* of his Pilgrimage; yea, I think I may say, that that his hazzardous Journey, has got a many well-wishers to his ways: For though when he was here, he was *Fool* in every mans mouth, yet now he is gone he his highly commended of all. For 'tis said he lives bravely where he is: Yea, many of them that are resolved never to run his hazzards, yet have their mouths water at his gains.

Christians are well spoken of when gone, tho' called Fools while they are here.

They may, quoth I, *well think, if they think any thing that is true, that he liveth well where he is, for he now lives at, and in the Fountain of Life, and has what he has without Labour and Sorrow, for there is no grief mixed therewith.*

Sag. Talk! The People talk strangely about him: Some say that he *now walks in White*, that he has a Chain of Gold about his Neck, that he has a Crown of Gold, beset with Pearls upon his Head: Others say that the shining ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is as familiar with them in the place where he is, as here one Neighbour is with another. Besides, 'tis confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already, a very rich and pleasant Dwelling at Court, and that he every day eateth and drinketh,

Revel. 3, 4. 1 Chap. 6, 11.

Zech. 3. 7.

Luke 14. 15.

drinketh, and walketh, and talketh with him, and receiveth of the ſmiles and favours of him that is Judge of all there. Moreover, it is expected of ſome that his Prince, the Lord of that Country, will ſhortly come into *theſe* parts, and will know the reaſon, if they can give any, why his Neighbours ſet ſo little by him, and had him ſo much in deriſion when they perceived that he would be a Pilgrim. * For they ſay, that now he is ſo in the Affections of his Prince, and that his *Sovereign* is ſo much concerned with the *Indignities* that were caſt upon *Chriſtian* when he became a Pilgrim, that he will look upon all as if done unto himſelf; and no marvel, for 'twas for the love that he had to his Prince, that he ventured as he did.

Judge. 14. 15.

* Chriſtians *King will take* Chriſtians *part.*

Luke 10. 16.

I *dare ſay*, quoth I, *I am glad on't, I am glad for the poor mans ſake, for that now he has reſt from his Labour, and for that he now reapeth the benefit of his Tears with Joy; and for that he is got beyond the Gun-ſhot of his Enemies, and is out of the reach of them that hate him. I alſo am glad for that a Rumour of theſe things is noiſed abroad in this Country; Who can tell but that it may work ſome good effect on ſome that are left behind? But, pray Sir, while it is freſh in my mind, do you hear any thing of his Wife and Children? Poor hearts, I wonder in my mind what they do.*

Revel. 14. 13.

Pſal. 126. 5, 6.

Sag. Who! *Chriſtiana*, and her Sons! * They are like to do as well as did *Chriſtian* himſelf, for though they all *plaid the Fool* at the firſt, and would by no means be perſwaded by, either the Tears or Intrea-

* *Good Tidings of* Chriſtians *Wife and Children.*

ties

ties of *Christian*, yet second thoughts have wrought wonderfully with them, so they have packt up and are also gone after him.

Better, and better quoth I, *But what Wife and Children and all?*

Sag. 'Tis true, I can give you an account of the matter, for I was upon the spot at the instant, and was throughly acquainted with the whole affair.

Then, said I, *a man it seems may report it for a truth?*

Sag. You need not fear to affirm it, I mean that they are all gone on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going some considerable way together, I will give you an account of the whole of the matter.

This *Christiana* (for that was her name) from the day, that she with her Children betook themselves to a *Pilgrims* Life, after her Husband was gone *over the River*, and she could hear of him no more her thoughts began to work in her mind; First, for that she had lost her Husband, and for that the loving bond of that Relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy Cogitation in the remembrance of the loss of loving Relations. This therefore of her Husband did cost her many a Tear. But this was not all, for *Christiana* did also begin to consider with her self, whether her unbecoming behaviour towards her Husband, was not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this, came

1 part page 275.

Mark this, you that are Churles to your godly Relations.

into

into my mind by [illegible] her unkind, unnatural, and ungodly carriage to her dear Friend: Which also clogged her Conscience, and did load her with guilt. She was moreover much broken with recalling to remembrance the restless Groans, brinish Tears and self-bemoanings of her Husband, and how she did harden her heart against all his entreaties, and loving perswasions (of her and her Sons) to go with him, yea, there was not any thing that *Christian* either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the Caul of her Heart in sunder. Specially that bitter out-cry of his, *What shall I do to be saved*, did ring in her ears most dolefully.

1 part, page 2, 3.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him; but I would not go my self, I also have hindred you of Life. With that the Boys fell all into Tears, and cryed out to go after their Father. Oh! Said *Christiana*, that it had been but our lot to go with him, then had it fared well with us beyond what 'tis like to do now. For tho' I formerly foolishly imagin'd concerning the Troubles of your Father, that they proceeded of a foolish fancy that he had, or for that he was over-run with Melancholy Humours; yet now 'twill not out of my mind, but that they sprang from another cause, to wit, for that the Light of Light was given him, by the help of which, as I perceive, he has escaped the Snares of Death.

James 1. 23, 24, 25.

Death. Then they all wept again, and cryed out: Oh, Wo, worth the day.

The next night *Christiana* had a Dream, and behold she saw as if a broad Parchment was opened before her, in which were recorded the sum of her ways, and the times, as she thought, look'd *very black upon her*. Then she cryed out aloud in her sleep, Lord have mercy upon me a Sinner, and the little Children heard her. Christiana's *Dream.* Luke 18. 13

After this she thought she saw two very ill favoured ones standing by her Bed-side, and saying, * *What shall we do with this Woman? For she cryes out for Mercy waking and sleeping: If she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* Wherefore we must by one way or other, seek to take her off from the thoughts of what shall be hereafter: else all the World cannot help, but she will become a Pilgrim. * *Mark this, this is the quintescence of Hell.*

Now she awoke in a great Sweat, also a trembling was upon her, but after a while she fell to sleeping again. * And then she thought she saw *Christian* her Husband in a place of Bliss among many *Immortals*, with an *Harp* in his Hand, standing and playing upon it before one that sate on a Throne with a Rain-bow about his Head. She saw also as if he bowed his Head with his Face to the Pav'd-work that was under the Princes Feet, saying. *I heartily thank my Lord and King, for bringing of me into this Place.* Then shouted a Company of them that stood round about, and harped with their Harps: but no man living could tell what they said, but *Christian* and his Companions. * *Help against Discouragement*

Next

Next Morning when she was up, had prayed to God, and talked with her Children a while, one knocked hard at the door; to whom she spake out saying, *If thou comest in Gods Name, come in.* So he said *Amen*, and opened the Door, and saluted her with *Peace be to this House*. * The which when he had done, he said, *Christiana*, knowest thou wherefore I am come? Then she blush'd and trembled, also her Heart began to wax warm with desires to know whence he came, and what was his Errand to her. So he said unto her; my name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou hadst a desire to go thither; also there is a report that thou art aware of the evil thou hast formerly done to thy Husband in hardening of thy Heart against his way, and in keeping of these thy Babes in their Ignorance. *Christiana*, the merciful one has sent me to tell thee that he is a God ready to forgive, and that he taketh delight to multiply to pardon offences. He also would have thee know that he inviteth thee to come into his Presence, to his Table, and that he will feed thee with the Fat of his House, and with the Heritage of *Jacob* thy Father.

* *Convictions seconded with fresh Tidings of God's readiness to Pardon.*

There is *Christian* thy Husband, *that was*, with Legions more his Companions, ever beholding that face that doth minister Life to beholders: and they will all be glad when they shall hear the sound of thy feet step over thy Fathers Threshold.

Christiana at this was greatly abashed in her self, and bowing her head to the ground

ground, this *Visitor* proceeded and said, *Christiana!* Here is also a Letter for thee which I have brought from thy Husbands King. So she took it and opened it, but it smelt after the manner of the best Perfume, also it was Written in Letters of Gold. The Contents of the Letter was, *That the King would have her do as did* Christian *her Husband; For that was the way to come to his* City, *and to dwell in his Presence with Joy, for ever.* At this the good Woman was quite overcome: So she cried out to her *Visitor. Sir, will you carry me and my children with you, that we also may go and Worship this King?*

Song 1. 3.

Christiana quite overcome.

Then said the Visitor, *Christiana! The bitter is before the sweet*: Thou must through Troubles, as did he that went before thee, enter this Celestial City. Wherefore I advise thee, to do as did *Christian* thy Husband: go to the *Wicket-Gate* yonder, over the Plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise that thou put this Letter in thy Bosom. That thou read therein to thy self and to thy Children, until you have got it by root-of-Heart. For it is one of the Songs that thou must Sing while thou art in this House of thy Pilgrimage. Also this thou must deliver in at the *further* Gate.

Further Instruction to Christiana.

Psal. 119. 54.

Now I saw in my Dream that this Old Gentleman, as he told me this Story, did himself seem to be greatly affected therewith. He moreover proceeded and said, So *Christiana* called her Sons together, and began

began thus to Addreſs her ſelf unto them.

* Chriſtiana *prays well for her Journey.*

* My Sons, I have, as you may perceive, been of late under much exerciſe in my Soul about the Death of your Father; not for that I doubt at all of his Happineſs: For I am ſatisfied now that he is well. I have alſo been much affected with the thoughts of mine own State and yours, which I verily believe is by nature miſerable: My Carriages alſo to your Father in his diſtreſs, is a great load to my Conſcience. For I hardened both mine own heart and yours againſt him, and refuſed to go with him on Pilgrimage.

The thoughts of theſe things would now kill me out-right; but that for a Dream which I had laſt night, and but that for the incouragement that this Stranger has given me this Morning. Come, my Children, let us pack up, and be gone to the Gate that leads to the Celeſtial Country, that we may ſee your Father, and be with him and his Companions in Peace according to the Laws of that Land.

Then did her Children burſt out into Tears for Joy that the Heart of their Mother was ſo inclined: So their *Viſitor* bid them farewel: and they began to prepare to ſet out for their Journey.

But while they were thus about to be gone, two of the Women that were *Chriſtiana's* Neighbours, came up to her Houſe and knocked at her Door. To whom ſhe ſaid as before. *If you come in Gods Name, come in.* * At this the Women were ſtunn'd, for this kind of Language, they uſed not to hear, or to perceive to drop from

* Chriſtiana's *new Language ſtands her old Neighbours.*

from the Lips of *Christiana*. Yet they came in: but behold they found the good Woman a preparing to be gone from her House.

So they began and said, *Neighbour, pray what is your meaning by this.*

Christiana answered and said to the eldest of them, whose name was Mrs. *Timorous*, I am preparing for a Journey (This *Timorous* was Daughter to him that met *Christian* upon the Hill *Difficulty*; and would a had him gone back for fear of the Lions.) 1 Part, pag. 63, 64.

Timorous. For what Journey I pray you?

Christ. *Even to go after my good Husband,* and with that she fell a weeping.

Timo. I hope not so, good Neighbour, pray, for your poor Childrens sakes, do not so unwomanly cast away your self. Timorous comes to visit Christiana, with Mercy, one of her Neighbours.

Christ. *Nay, my Children shall go with me; not one of them is willing to stay behind.*

Timo. I wonder in my Heart, what, or who, has brought you into this mind.

Christ. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go with me.

Timo. *Prithee what new knowledge hast thou got that so worketh off thy mind from thy Friends, and that tempteth thee to go no body knows where?*

Christ. Then *Christiana* reply'd, I have been sorely afflicted since my Husband's departure from me; but specially since he went *over the River.* But that which troubleth me most, is, my churlish Carriages to him when he was under his distress. Besides, I am *now*, as he was *then*; nothing will serve me but going on Pilgrimage. I Death.

was

was a dreamed last night, that I saw him. O that my Soul was with him. He dwelleth in the presence of the King of the Country, he sits and eats with him at his Table, he is become a Companion of *Immortals*, and has a House now given him to dwell in, to which the best Palaces on Earth, if compared, seems to me to be but as a Dunghil. The Prince of the Palace has also sent for me, with promise of entertainment if I shall come to him; his messenger was here even now, and has brought me a Letter, which Invites me to come. And with that she pluck'd out her Letter, and read it, and said to them, what now will you say to this?

2 Cor. 5. 1, 2, 3, 4.

Timo. *Oh the madness that has possessed thee and thy Husband, to run your selves upon such difficulties! You have heard, I am sure, what your Husband did meet with, even in a manner at the first step, that he took on his way, as our Neighbour* Obstinate *yet can testifie; for he went along with him, yea and* Pliable *too, until they, like* wise-men, *were afraid to go any further. We also heard over and above, how he met with the Lions, Apollion, the shadow of death, and many other things: Nor is the danger he met with at* Vanity *fair to be forgotten by thee. For if he, tho' a man, was so hard put to it, what canst thou being but a poor Woman do? Consider also that these four sweet Babes are thy Children, thy Flesh and thy Bones. Wherefore, though thou shouldest be so rash as to cast away thy self: Yet for the sake of the Fruit of thy Body, keep thou at home.*

1 Part, pag. 9, 10, 11, 12, 13, 14.

The reasonings of the flesh.

But *Christiana* said unto her, tempt me

nor,

not, my Neighbour: I have now a price put into mine hand to get gain, and I should be a Fool of the greatest size, if I should have no heart to strike in with the opportunity. And for that you tell me of all these Troubles that I am like to meet with in the way, * they are so far off from being to me a discouragement, that they shew I am in the right. *The bitter must come before the sweet*, and that also will make the sweet the sweeter. Wherefore, since you came not to my House, *in Gods name*, as I said, I pray you to be gone, and do not disquiet me further.

* *A pertinent reply to fleshly reasonings.*

Then *Timorous* all to revil'd her, and said to her Fellow, come Neighbour *Mercy*, lets leave her in her own hands, since she scorns our Counsel and Company. But *Mercy* was at a stand, and could not so readily comply with her Neighbour: and that for a two-fold reason. First, her Bowels yearned over *Christiana*; so she said within her self, if my Neighbour will needs be gone, I will go a little way with her, and help her. *Secondly*, her Bowels yearned over her own Soul, (for what *Christiana* had said, had taken some hold upon her mind.) Wherefore she said within her self again, I will yet have more talk with this *Christiana*, and if I find Truth and Life in what she shall say, my self with my Heart shall also go with her. Wherefore *Mercy* began thus to reply to her Neighbour *Timorous*.

Mercies Bowels yearn over Christiana.

Mercy. Neighbour, *I did indeed come with you to see* Christiana *this Morning, and since she is, as you see, a taking of her last farewel*

Timorous forsakes her, but Mercy cleaves to her.

of her Country, I think to walk this Sunshine Morning, a little way with her to help her on the way. But she told her not of her second Reason, but kept that to her self.

Timo. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger we are out; but when we are in, we are in. So Mrs. *Timorous* returned to her House, & *Christiana* betook her self to her Journey.

Timorous acquaints her Friends what the good Christiana intends to do.

But when *Timorous* was got home to her House, she sends for some of her Neighbours, to wit, Mrs. *Bats-eyes*, Mrs. *Inconsiderate*, Mrs. *Light-mind*, and Mrs. *Know-nothing*. So when they were come to her House, she falls to telling of the story of *Christiana*, and of her intended Journey. And thus she began her Tale.

Timo. Neighbours, having had little to do this Morning, I went to give *Christiana* a Visit, and when I came at the Door, I knocked, as you know 'tis our Custom: And she answered, *If you come in God's Name, come in.* So in I went, thinking all was well: But when I came in, I found her preparing her self to depart the Town, she and also her Children. So I asked her what was her meaning by that? And she told me in short, That she was now of a mind to go on Pilgrimage, as did her Husband. She told me also of a Dream that she had, and how the King of the Country where her Husband was, had sent her an inviting Letter to come thither.

Mrs. Know-nothing.

Then said Mrs. Know-nothing. *And what! do you think she will go?*

Timo. Aye, go she will, whatever come on't; and methinks I know it by this; for that

that which was my great Argument perſwade her to ſtay at home, (to wit, the Troubles ſhe was like to meet with in the way) is one great Argument with her to put her forward on her Journey. For ſhe told me in ſo many Words, *The bitter goes before the ſweet.* Yea, and for as much as it ſo doth, it makes the ſweet the ſweeter.

Mrs. *Bats-eyes.* Oh this blind and fool-iſh Woman, ſaid ſhe, will ſhe not take warning by her Husband's Afflictions? For my part, I ſee if he was here again he would reſt him content in a whole Skin, and never run ſo many hazards for nothing. *Mrs. Bats-eyes.*

Mrs. *Inconſiderate* alſo replied, ſaying away with ſuch Fantaſtical Fools from the Town; a good Riddance, for my part I ſay, of her, ſhould ſhe ſtay where ſhe dwells and retain this her mind, who could live quietly by her? for ſhe will either be dumpiſh or unneighbourly, or talk of ſuch matters as no wiſe Body can abide: Where-fore, for my part, I ſhall never be ſorry for her Departure; let her go and let better come in her room: 'twas never a good World ſince theſe whimſical Fools dwelt in it. *Mrs. Inconſiderate.*

Then Mrs. *Light-mind*, added as follow-eth. Come, put this kind of Talk away. I was Yeſterday at Madam *Wantons*, where we were as merry as the Maids. For who do you think ſhould be there, but I, and Mrs. *Love-the-fleſh*, and three or four more, with Mr. *Lechery*, Mrs. *Filth*, and ſome others. So there we had Muſic and Dancing, and what elſe was meet to fill up the pleaſure. And I dare ſay my Lady her ſelf is an admirably well-bred Gentle-wo- *Mrs. Light-mind.* *Madam Wanton, ſhe that had like to a bin too hard for Faithful in time paſt.*

man, and Mr. *Lechery* is as pretty a Fellow.

a part, pag 111.

By this time *Christiana* was got on her way, and *Mercy* went along with her. So as they went, her Children being there also, *Christiana* began to discourse. And,

Discourse betwixt Mercy and good Christiana.

Mercy, said *Christiana*, I take this as an unexpected favour, that thou shouldest set foot out of Doors with me to accompany me a little in my way.

Mercy. *Then said young* Mercy *(for she was but young) If I thought it would be to purpose to go with you, I would never go near the Town any more.*

Chris. Well *Mercy*, said *Christiana*, cast in thy Lot with me. I well know what will be the end of our Pilgrimage, my Husband is where he would not but be, for all the Gold in the *Spanish* Mines. Nor shalt thou be rejected, tho thou goest but upon *my Invitation*. The King, who hath sent for me and my Children, is one that delighteth in *Mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me, only go along with me.

Mercy inclines to go.

Christiana would have her Neighbour with her.

Mercy. *But how shall I be ascertained that I also should be entertained? Had I this hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, tho' the way was never so tedious.*

Mercy doubts of acceptance. Christiana allures her to the Gate which is Christ, and promiseth there to enquire for her.

Christiana. Well, loving *Mercy*, I will tell thee what thou shalt do, go with me to the *Wicket-Gate*, and there I will further enquire for thee, and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place. I al-

so

so will pay thee for thy Kindness which thou shewest to me and my Children, in thy accompanying of us in our way as thou doest.

Mercy. *Then will I go thither, and will take what shall follow, and the Lord grant that my Lot may there fall even as the King of Heaven shall have his heart upon me.* Mercy prays

Christiana, then was glad at her heart; not only that she had a Companion, but also for that she had prevailed with this poor Maid to fall in love with her own salvation. So they went on together, and *Mercy* began to weep. Then said *Christiana*, wherefore weepeth my Sister so? Christiana glad of Mercy's company.

Mer. *Alas! said she, who can but lament that shall but rightly consider what a State and Condition my poor Relations are in, that yet remain in our sinful Town: and that which makes my Grief the more heavy, is, because they have no Instructor, nor any to tell them what is to come.* Mercy grieves for her carnal Relations.

Chris. Bowels becometh Pilgrims. And thou doest for thy Friends, as my good *Christian* did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his Tears and put them into his Bottle, and now both I, and thou and these my sweet Babes, are reaping the Fruit and Benefit of them. I hope, *Mercy*, these Tears of thine will not be lost, for the Truth hath said *That they that sow in Tears shall reap in Joy, in singing. And he that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with rejoycing, bringing his Sheaves with him.* Christian's Prayers were answered for his Relations after he was dead. Psal. 126. 5, 6.

Then said *Mercy*,

Let the most blessed be my Guide,
If't be his blessed Will,
Unto *his Gate*, into *his Fold*,
Up *to his Holy Hill.*
And let him never suffer me
To swarve, or turn aside
From his free Grace, and holy ways,
What're shall me betide.
And let him gather them of mine,
That I have left behind.
Lord make them pray they may be thine,
With all their Heart and Mind.

1 Part, page. 12, 13, 14, 15.

Now my old Friend proceeded, and said, But when *Christiana* came up to the Slow of *Despond*, she began to be at a stand; for, said she, This is the place in which my dear Husband had like to a been smothered with Mud. She perceived also, that notwithstanding the Command of the King to make this place for Pilgrims good; yet it was rather worse then formerly. So I asked if that was true? Yes, said the Old Gentleman, too true. For that many there be that pretend to be the Kings Labourers; and that say they are for mending the the Kings High-ways, that bring *Dirt* and *Dung* instead of Stones, and so marr, instead of mending. Here *Christiana* therefore, with her Boys, did make a stand: but said *Mercy*, * come let us venture, only let us be wary. Then they looked well to the *Steps*, and made a shift to get staggeringly over.

Their own carnal Conclusions, instead of the Word of life.

* Mercy the Leader at the Slow of Despond.

Yet *Christiana* had like to a been in, and that not once nor twice. Now they had no sooner got over, but they thought they

heard

heard words that said unto them, *Blessed is she that believeth, for there shall be a performance of the things that have been told her from the Lord.* Luke 1. 45.

Then they went on again; and said *Mercy* to *Christiana*, Had I as good ground to hope for a loving Reception at the *Wicket-Gate*, as you, I think no Slow of *Despond* would discourage me.

Well, said the other, you know *your sore*, and I know *mine*; and, good friend, we shall all have enough evil before we come at our Journeys end.

For can it be imagined, that the people that design to attain such excellent Glories *as we do*, and that are so envied that Happiness *as we are*; but that we shall meet with what Fears and Scares, with what Troubles and Afflictions they can possibly assault us with, that hate us?

And now Mr. *Sagacity* left me to Dream out my Dream by my self. Wherefore methought I saw *Christiana*, and *Mercy* and the *Boys* go all of them up to the Gate. To which when they come, they betook themselves to a short debate about *how* they must manage their calling at the Gate, and what should be said to him that did open to them. So it was concluded, since *Christiana* was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So *Christiana* began to knock and as her poor Husband did, she knocked and knocked again. But instead of any that answered, they all thought that they heard, as if a Dog came barking upon them. A Dog, and a great

Prayer should be made with Consideration, and Fear: As well as in Faith and Hope.

1 part, pag. 31.

The Dog, the Devil an Enemy to Prayer.

one too, and this made the Woman and Children afraid. Nor durſt they for a while dare to knock any more, for fear the *Maſtiff* ſhould fly upon them.* Now therefore they were greatly tumbled up and down in their minds, and knew not what to do. Knock they durſt not, for fear of the Dog: go back they durſt not, for fear that the Keeper of that Gate ſhould eſpy them, as they ſo went, and ſhould be offended with them. At laſt they thought of knocking again, and knocked more vehemently then they did at the firſt. Then cid the Keeper of the Gate who is there? So the Dog left off to bark, and he opened unto them.

* Chriſtiana *and her companions perplexed about Prayer.*

Then *Chriſtiana* made low obeyſance, and ſaid, Let not our Lord be offended with his Handmaidens, for that we have knocked at his Princely Gate. Then ſaid the Keeper, whence come ye, and what is that you would have?

Chriſtiana anſwered, We are come from whence *Chriſtian* did come, and upon the ſame Errand as he; to wit, to be, if it ſhall pleaſe you, graciouſly admitted by this Gate, into the way that leads to the Celeſtial City. And I anſwer, my Lord, in the next place, that I am *Chriſtiana*, once the Wife of *Chriſtian*, that now is gotten above.

With that the Keeper of the Gate did marvel, ſaying, *What is ſhe become now a Pilgrim, that but a while ago abhorred that Life?* Then ſhe bowed her Head and ſaid, yes; and ſo are theſe my ſweet Babes alſo.

Then

Then he took her by the hand, and led her in, and said also, *Suffer the little Children to come unto me*, and with that he shut up the Gate. This done, he called to a Trumpeter that was above over the Gate, to entertain *Christiana* with shouting and sound of Trumpet for joy. So he obeyed and sounded, and filled the Air with his melodious Notes. *How Christiana is entertained at the Gate.*

Now all this while, poor *Mercy* did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had gotten admittance for her self and her Boys; then she began to make Intercession for *Mercy*.

Christ *And she said, my Lord, I have a Companion of mine that stands yet without, that is come hither upon the same account as my self.* † *One that is much dejected in her mind, for that she comes, as she thinks, without sending for, whereas I was sent to, by my Husband's King, to come.* † Christiana's *Prayer for her friend Mercy.*

Now *Mercy* began to be very impatient, for each *minute* was as long to her as an Hour, wherefore she prevented *Christiana* from a fuller interceding for her, by knocking at the Gate her self. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, Who is there? And said *Christiana*, It is my Friend. *The Delays make the hungring Soul the forwarder.*

So he opened the Gate, and looked out; * but *Mercy* was fallen down without in a Swoon, for she fainted, and was afraid that no Gate should be opened to her. * Mercy faints.

Then he took her by the hand, and said, *Damsel*, I bid thee arise.

O Sir, said she, I am faint, there scarce Life left to me. But he answered, That one once said, *When my Soul fainted within me, I remembred the Lord, and my prayer came in unto thee, into thy Holy Temple.* Fear not, but stand upon thy Feet, and tell me wherefore thou art come.

Jonah 2. 7.

Mer. I am come, for *that*, unto which I was never invited, as my Friend *Christiana* was. * *Hers* was from the King, and *mine* was but from *her*: Wherefore I fear I presume.

* The cause of her fainting.

Did she desire thee to come with her to this Place?

Mer. Yes, And as my Lord sees, I am come. And if there is any Grace and forgiveness of Sins to spare, I beseech that I thy poor Handmaid may be partaker thereof.

Then he took her again by the Hand, and led her gently in, and said: * I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by: Fetch something and give it *Mercy* to smell on, thereby to stay her fainting. So they fetcht her a *Bundle* of *Myrrh*, and a while after she was revived.

* mark this.

And now was *Christiana*, and her Boys, and *Mercy*, received of the Lord at the head of the way, and spoke kindly unto by him.

Then said they yet further unto him, we are sorry for our Sins, and beg of our Lord his Pardon, and further information what we must do.

I grant Pardon, said he, by word, and deed;

deed; by word in the promise of forgiveness: by deed in the way I obtained it. Take the first from my Lips with a kiss, and the other, as it shall be revealed. *Song 1, 2. John 20. 20.*

Now I saw in my Dream that he spake many good words unto them, whereby they were greatly gladded. He also had them up to the top of the Gate and shewed them by what *deed* they were saved, and told them withal that that sight they would have again as they went along in the way, to their comfort. *Christ Crucified seen afar off.*

So he left them a while in a Summer-Parler below, where they entered into talk by themselves. And thus *Christiana* began, *O Lord! How glad am I, that we are got in hither?* *Talk between the Christians.

Mer. So you well may; but I, of all have cause to leap for joy.

Chris. I thought, one time, as I stood at the Gate (because I had knocked and none did answer) that all our Labour had been lost: Specially when that ugly Curr made such a heavy barking at us.

Mer. But my worst Fears was after I saw that you was taken into his favour, and that I was left behind: Now thought I, 'tis fulfilled which is Written, *Two Women shall be Grinding together; the one shall be taken, and the other left.* I had much ado to forbear crying out, Undone, undone. Mat. 24. 41.

And afraid I was to knock any more; but when I looked up, to what was Written over the Gate, I took Courage. I also thought that I must either knock again or dye. So I knocked, but I cannot tell how, for my spirit now *struggled* betwixt life and death. 1 Part. pag. 30.

Chris.

Christiana thinks her Companion prays better then she. Mat. 11.12.

Chris. *Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound of them made me start, I thought I never heard such knocking in all my Life. I thought you would a come in by violent hand, or a took the Kingdom by Storm.*

Mer. Alas, to be in my Case, who that so was, could but a done so? You saw that the Door was shut upon me, and that there was a most cruel *Dog* thereabout. Who, I say, that was so faint hearted as I, that would not a knocked with all their might? But pray, what said my Lord unto my rudeness, was he not angry with me?

* Christ pleased with loud and restless praises.

Chris. * *When he heard your lumbring noise, he gave a wonderful Innocent smile, I believe what you did pleased him well enough, for he shewed no sign to the contrary. But I marvel in my heart why he keeps such a Dog; had I known that afore, I fear I should not have had heart eneugh to a ventured my self in this manner. But now we are in, we are in, and I am glad with all my heart.*

Mer. I will ask if you please next time he comes down, why he keeps such a filthy Cur in his Yard. I hope he will not take it amiss.

* The Children are afraid of him to hang him, for the dog.

* *Ay do, said the Children, and perswade him to hang him, for we are afraid that he will bite us when we go hence.*

So at last he came down to them again, and *Mercy* fell to the Ground on her Face before him and worshipped, and said, Let my Lord accept of the Sacrifice of praise which I now offer unto him, with the calves of my Lips.

So

So he said to her, peace be to thee, stand up.

But she continued upon her Face and said, *Righteous art thou O Lord when I plead with thee, yet let me talk with thee of thy Judgments:* † *Wherefore dost thou keep so cruel a Dog in thy Yard, at the sight of which, such Women and Children as we, are ready to fly from the Gate for fear?* Jer. 12, 1, 2.

† Mercy expostulates about the dog.

He answered, and said; *That Dog* has another * Owner, he also is kept close in another man's ground; only my Pilgrims hear his barking. He belongs to the Castle which you see there at a distance: but can come up to the Walls of this Place. He has frighted many an honest Pilgrim from worse to better, by the great voice of his roaring. Indeed he that oweth him, doth not keep him of any good will to me or mine; but with intent to keep the Pilgrims from coming to me, and that they may be afraid to knock at this Gate for entrance. Sometimes also he has broken out and has *worried* some that I love; but I take all at present patiently, I also give my Pilgrims timely help; So they are not delivered up to his power, to do to them what his Dogish nature would prompt him to. * But what! My purchased one, I tro, hadst thou known never so much before hand, thou would not a bin afraid of a *Dog*.

* Devill.

1 Part page 31.

* A Check to the carnal fear of the Pilgrims.

The Beggars that go from door to door, will, rather then they will lose a supposed Alms, run the hazzard of the bauling, barking, and biting too of a Dog: and shall a Dog in another Mans Yard: a Dog, whose barking I turn to the Profit of Pilgrims, keep any from

from coming to me? I deliver them from the *Lions*, their Darling from the power of the Dog.

* Christians when wise enough acquiesce in the wisdom of their Lord.

Mer. Then said *Mercy*, * I *confess my Ignorance*: I *spake what* I *understood not*; I *acknowledge that thou doest all things well.*

Chris. Then *Christiana* began to talk of their Journey, and to enquire after the way. So he fed them, and washed their feet, and set them in the way of his Steps, according as he had dealt with her Husband before.

1 Part, pag. 91.

So I saw in my Dream, that they walkt on in their way, and had the weather very comfortable to them.

Then *Christiana* began to sing, saying.

Bless't be the Day that I *began*
A Pilgrim for to be;
And blessed also be that man
That thereto moved me.
'Tis true, 'twas long ere I *began*
To seek to live for ever:
But now I *run fast as* I *can*,
'Tis better late *than* never.
Our Tears *to joy, our fears to Faith*
Are turned, as we see:
Thus our beginning, (as one saith,)
Shews what our end will be.

Mat. 20. 6.

Now there was, on the other side of the Wall that fenced in the way up which *Christiana* and her Companions was to go a * Garden; and that Garden belonged to him whose was that *Barking Dog*, of whom mention was made before. And some of the Fruit-Trees that grew in that

* The Devils Garden.

Garden

Garden ſhot their Branches over the Wall, and being mellow, they that found them did gather them up and eat of them to their hurt. So *Chriſtiana's* Boys, as Boys are apt to do, being pleas'd with the Trees, and with the Fruit that did hang thereon, did *Pluck* them, and began to eat. Their mother did alſo chide them for ſo doing; but ſtill the Boys went on. *The Children eat of the Enemies Fruit.*

Well, ſaid ſhe, my Sons, you Tranſgreſs, for that Fruit is none of ours: but ſhe did not know that they did belong to the Enemy; He warrant you if ſhe had, ſhe would a been ready to die for fear. But that paſſed, and they went on their way. Now by that they were gone about two Bows ſhot from the place that led them into the way: they eſpyed two very *ill favoured ones* coming down apace to meet them. With that *Chriſtiana* and *Mercy* her Friend, covered themſelves with their Vails, and ſo kept on their Journey: The Children alſo went on before, ſo at laſt they met together. Then they that came down to meet them, came juſt up to the Women, as if they would imbrace them; but *Chriſtiana* ſaid, Stand back, or go peaceably by as you ſhould. Yet theſe two, as men that are deaf, regarded not *Chriſtiana's* words; but began to lay hands upon them; at that *Chriſtiana* waxing very wroth, ſpurned at them with her feet, *Mercy* alſo, as well as ſhe could, did what ſhe could to ſhift them. *Chriſtiana* again, ſaid to them, ſtand back and be gone, for we have no Money to loſe being Pilgrims as ye ſee, and ſuch to as live upon the Charity of our Friends. *Two ill favoured ones.* *They aſſault Chriſtiana.* *The Pilgrims ſtruggle with them.*

Ill-fa. Then said one of the two of the Men, we make no assault upon you for Money; but are come out to tell you, that if you will but grant one small request which we shall ask, we will make Women of you for ever.

Christ. Now *Christiana*, imagining what they should mean, made answer again, *We will neither hear nor regard, nor yield to what you shall ask. We are in haste, cannot stay, our Business is a Business of Life and Death.* So again she and her Companions made a fresh assay to go past them. But they letted them in their way.

Ill-fa. And they said, we intend no hurt to your lives, 'tis an other thing we would have.

She cryes out. *Christ.* Ay, quoth *Christiana*, you would have us Body and Soul, for I know 'tis for that you are come; but we will die rather upon the spot, then suffer our selves to be brought into such Snares as shall hazzard our well being hereafter. And with that they both *Shrieked* out, and cryed Murder, Murder: and so put themselves under those Laws that are provided for the Protection of Women. But the men still made their approach upon them, with design to prevail against them: They therefore cryed out again.

Deut. 22, 23, 26, 27.

**'Tis good to cry out when we are assaulted.* *Now they being, as I said, not far from the Gate in at which they came, their voice was heard from where they was thither: Wherefore some of the House came out, and knowing that it was *Christiana*'s Tongue: they made haste to her relief. But by that they was got within sight of them, the

the Women was in a very great ſcuffle, the Children alſo ſtood crying by. Then did he that came in for their relief, call out to the Ruffins ſaying, What is that thing that you do? Would you make my Lords People to tranſgreſs? He alſo attempted to take them; but they did make their eſcape over the Wall into the Garden of the Man, to whom the great Dog belonged, ſo the Dog became their Protector. This *Reliever* then came up to the Women, and asked them how they did. So they anſwered, we thank thy Prince, pretty well, only we have been ſomewhat affrighted, we thank thee alſo for that thou cameſt in to our help, for otherwiſe we had been overcome.

The Reliever comes.

The ill ones fly to the Devil for relief.

Reliever. So after a few more words this *Reliever* ſaid as followeth: I *marvelled much when you was entertained at the Gate above, being ye knew that ye were but weak Women, that you petitioned not the Lord there for a Conductor: Then might you have avoided theſe Troubles, and Dangers: For he would have granted you one.*

The Reliever talks to the Women.

Chriſt. * Alas ſaid *Chriſtiana*, we were ſo taken with our preſent bleſſing, that Dangers to come were forgotten by us; beſide, who could have thought that ſo near the Kings Palace there ſhould have lurked ſuch naughty ones: indeed it had been well for us had we asked our Lord for one; but ſince our Lord knew 'twould be for our profit, I wonder he ſent not one along with us.

* *Mark this.*

Relie.

We lose for want of asking for.

Relie. *It is not always necessary to grant things not asked for, lest by so doing they become of little esteem; but when the want of a thing is felt, it then comes under, in the Eyes of him that feels it, that estimate, that properly is its due, and so consequently will be hereafter used. Had my Lord granted you a Conductor, you would not neither, so have bewailed that over sight of yours in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.*

Christ. Shall we go back again to my Lord, and confess our folly, and ask one?

Relie. *Your Confession of your folly, I will present him with: To go back again, you need not. For in all places where you shall come, you will find no want at all, for in every of my Lord's Lodgings, which he has prepared for the reception of his Pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, he will be enquired of by them to do it for them: and 'tis a poor thing that is not worth asking for.* Ezek. 36. 37. When he had thus said, he went back to his place, and the Pilgrims went on their way.

The mistake of Mercy.

Mer. Then said *Mercy*, what a suddain blank is here? I made account we had now been past all danger, and that we should never see sorrow more.

Christ. Thy *Innocency*, my Sister, said *Christiana* to *Mercy*, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the Doors, and yet did not provide for it where provision

Christiana's Guilt.

might

might a been had. I am therefore much to be blamed.

Mer. *Then said* Mercy, *how knew you this before you came from home? pray open to me this Riddle.*

Christ. Why, I will tell you. Before I set foot out of doors, one Night, as I lay in my Bed, I had a Dream about this. For methought I saw two Men, as like these as ever the World they could look, stand at my *Beds-feet*, plotting how they might prevent my Salvation. I will tell you their very words. They said ('twas when I was in my Troubles) *What shall we do with this Woman? for she cries out waking and sleeping for forgiveness, If she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* This you know might a made me take heed, and have provided when Provision might a been had. Christiana's *Dream repeated.*

Mer. Well, said *Mercy, as by this neglect, we have an occasion ministred unto us to behold our own imperfections: So our Lord has taken occasion thereby, to make manifest the Riches of his Grace. For he, as we see, has followed us with un-asked kindness, and has delivered us from their hands that were stronger then we, of his meer good pleasure.* Mercy *makes good use of their neglect of duty.*

Thus now when they had talked away a little more time, they drew nigh to an House which stood in the way, which House was built for the relief of Pilgrims. As you will find more fully related in the first part of these Records of the *Pilgrims Progress.* So they drew on towards the House (the House of the Interpreter) and when they came to the Door, they heard

1 Part pag. 36.

Talk in the Interpreters house about Christiana's *going on Pilgrimage.*

a great talk in the House, they then gave ear, and heard, as they thought, *Christiana* mentioned by name. For you must know that there went along, even before her, a talk of her and her Childrens going on Pilgrimage. And this thing was the more pleasing to them, because they had heard that she was *Christian*'s Wife; that Woman who was sometime ago so unwilling to hear of going on Pilgrimage. Thus therefore they stood still and heard the good people within commending her, who they little thought stood at the Door. † At last *Christiana* knocked as she had done at the Gate before. Now when she had knocked, there came to the Door a young Damsel named *Innocent*, and opened the Door and looked, and behold two Women was there.

† *She knocks at the Door.*

Damsel. *Then said the Damsel to them, With whom would you speak in this Place?*

Christ. Christiana answered, we understand that this is a Priviledged place for those that are become Pilgrims, and we now at this Door are such: Wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loth to night to go any further.

The door is opened to them by Innocent.

Damsel. Pray what may I call your name, that I may tell it to my Lord within?

Christ.

Chriſt. My name is *Chriſtiana*, I was the Wife of that Pilgrim that ſome years ago did Travel this way, and theſe be his four Children. This Maiden is alſo my Companion, and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her name) and ſaid to thoſe within, Can you think who is at the Door! There is *Chriſtiana* and her Children, and her Companion, all waiting for entertainment here. * Then they leaped for Joy, and went and told their Maſter. So he came to the Door, looking upon her, he ſaid. *Art thou that* Chriſtiana, *whom* Chriſtian, *the Good man, left behind him, when he betook himſelf to a Pilgrims Life?*

Joy in the houſe of the Interpreter that Chriſtiana *is turned Pilgrim.*

Chriſt. I am that Woman that was ſo hard-hearted as to ſlight my Husbands Troubles and that left him to go on in his Journey alone, and theſe are his four Children; but now I alſo am come, for I am convinced that no way is right but this.

Inter. *Then is fulfilled that which alſo is written of the Man that ſaid to his Son, go work to day in my Vineyard, and he ſaid to his Father. I will not; but afterwards repented and went.*

Chriſt. Then ſaid *Chriſtiana* So be it, *Amen*, God make it a true ſaying upon me, and grant that I may be found at the laſt of him peace without ſpot in and blameleſs. Mat. 21. 29.

Inter. *But why ſtandeſt thou thus at the Door, come in thou Daughter of* Abraham, *we was talking of thee but now: For tidings have come to us before, how thou art become a Pilgrim. Come Children, come in; come Maiden,*

Maiden, come in; *so he had them all into the House.*

So when they were within, they were bidden sit down and rest them, the which when they had done, those that attended upon the Pilgrims in the House, came into the Room to see them. And one smiled, and another smiled, and another smiled, and they all smiled for Joy that *Christiana* was become a Pilgrim. They also looked upon the Boys, they stroaked them over the Faces with the Hand, in token of their kind reception of them: they also carried it lovingly to *Mercy*, and bid them all welcome into their Masters House.

Old Saints glad to see the young ones walk in Gods ways.

After a while, because Supper was not ready, * the *Interpreter* took them into his *Significant* Rooms, and shewed them what *Christian*, *Christiana*'s Husband had seen sometime before. Here therefore they saw the *Man* in the *Cage*, the man and his Dream, the man that cut his way through his Enemies, and the Picture of the biggest of all: together with the rest of those things that were then so profitable to *Christian*.

**The Significant Rooms.*

This done, and after these things had been somewhat digested by *Christiana*, and her Company: the *Interpreter* takes them apart again, and has them first into a Room, *where was a Man that could look no way but downwards, with a Muck-rake in his hand. There stood also one over his Head with a Celestial Crown in his Hand, and proffered to give him that Crown for his Muck-rake*; *but the man did neither look up, nor*

The Man with the Muck-rake expounded.

nor regard; but raked to himself the Straws, the small Sticks, and Dust of the Floor.

Then said *Christiana*, *I perswade my self that I know somewhat the meaning of this: For this is a Figure of a Man of this World: Is it not, good Sir?*

Inter. Thou hast said the right, said he, and his *Muck-rake* doth show his Carnal Mind. And whereas thou seest him rather give heed to rake up Straws and Sticks, and the Dust of the Floor, then to what he says that calls to him from above with the Celestial Crown in his Hand; it is to show, That Heaven is but as a Fable to some, and that things here are counted the only things substantial. Now whereas it was also shewed thee, that the Man could look no way but downwards: It is to let thee know that earthly things when they are with Power upon Mens Minds, quite carry their hearts away from God.

Christ. *Then said* Christiana, *O! deliver me from this Muck-rake.* * Christiana's prayer against the Muck-rake.

Inter. That Prayer said the *Interpreter*, has lain by till 'tis almost rusty: *Give me not Riches*, is scarce the Prayer of one of ten thousand. Straws, and Sticks, and Dust, with most, are the great things now looked after. Prov. 30. 8.

With that *Mercy*, and *Christiana* wept, and said, It is alas! too true.

When the *Interpreter* had shewed them this, he has them into the very best Room in the House (a very brave Room it was) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and

round: For there was nothing there to be seen but a very great *Spider* on the Wall: and that they overlook't.

Mer. *Then said* Mercy, *Sir, I see nothing; but* Christiana *held her peace.*

Inter. But said the *Interpreter*, look again; she therefore lookt again and said, Here is not any thing, but an *ugly Spider*, who hangs by her Hands upon the Wall. Then said he, Is there but one *Spider* in all this spacious Room? Then the water stood in *Christiana*'s Eyes, for she was a Woman quick of apprehension: and she said, Yes Lord, there is more here then one. Yea, and *Spiders* whose Venom is far more destructive than that which is in her. The *Interpreter* then looked pleasantly upon her, and said, Thou hast said the Truth. This made *Mercy* blush, and the Boys to cover their Faces. For they all began now to understand the ridle.

Of the Spider.

Talk about the Spider.

Pro. 30. 28. Then said the *Interpreter* again, *The Spider taketh hold with her hands, as you see, and is in Kings Palaces.* And wherefore is this recorded; but to show you, that how full of the Venom of Sin soever you be, yet you may by the hand of Faith lay hold of, and dwell in, the best Room that belongs to the Kings House above?

The Interpretation.

Chris. I thought, said *Christiana*, of something of this; but I could not imagin it all. I thought that we were like *Spiders*, and that we looked like ugly Creatures, in what fine Room soever we were: But that by this *Spider*, this venomous and ill favoured Creature, we were to learn *how to Act Faith*, that came not into

with her hands as I see and dwells in the best Room in the House. God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their Eyes: Yet they looked one upon another, and also bowed before the *Interpreter*.

He had them then into another Room where was a *Hen* and *Chickens*, and bid them observe a while. So one of the Chickens went to the Trough to drink, and every time she drank, she lift up her head and her eyes towards Heaven. See, said he, what this little Chick doth, and learn of her to acknowledge whence your Mercies come, by receiving them with looking up. Yet again, said he, observe and look; So they gave heed, and perceived that the Hen did walk in a fourfold Method towards her Chickens. 1. She had a *common call*, and that she hath all day long. 2 She had a *special call*, and that she had but sometimes. 3. She had a *brooding note*, and 4. she had an *out-cry*. *Of the Hen and Chickens.*

Now, said he, compare this *Hen* to your King, and these Chickens to his Obedient ones. For answerable to her, himself has his Methods, which he walketh in towards his People. By his common call, *he gives nothing*, by his special call, he always *has something to give*, he has also a brooding voice, *for them that are under his Wing*. And he has an out-cry, to give *the Alarm when he seeth the Enemy come*. I chose, my Darlings, to lead you into the Room where such things are, because you are Women, and they are easie for you. Mat. 23. 37.

Chriſ. And Sir, ſaid *Chriſtiana*, pray let us ſee ſome more: So he had them into the Slaughter-houſe, where was a *Butcher* a killing of a Sheep: And behold the Sheep was quiet, and took her Death patiently. Then ſaid the *Interpreter*: You muſt learn of this Sheep, to ſuffer: And to put up wrongs without murmurings and complaints. Behold how quietly ſhe takes her Death, and without objecting ſhe ſuffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

Of the Butcher and the Sheep.

Of the Garden.

After this, he led them into his Garden, where was great variety of Flowers: and he ſaid, do you ſee all theſe? So *Chriſtiana* ſaid, yes. Then ſaid he again, Behold the Flowers are divers in *Stature*, in *Quality*, and *Colour*, and *Smell*, and *Virtue*, and ſome are better then ſome: Alſo where the Gardiner has ſet them, there they ſtand, and quarrel not one with another.

Of the Field.

Again he had them into his Field, which he had ſowed with Wheat and Corn: but when they beheld, the tops of all was cut off, only the Straw remained. He ſaid again, this Ground was Dunged, and Plowed, and Sowed; but what ſhall we do with the Crop? Then ſaid, *Chriſtiana*, burn ſome and make muck of the reſt. Then ſaid the *Interpreter* again Fruit you ſee is that thing you look for and for want of that you condemn it to the Fire, and to be troden under foot of Men: Beware that in this you condemn not your ſelves.

Then as they were coming in from abroad, they eſpied a little *Robbin* with a great

great *Spider* in his mouth. So the *Interpreter* said, look here. So they looked, and *Mercy* wondred; but *Christiana* said, what a disparagement is it to such a little pretty Bird as the *Robbin-red-breast* is, he being also a Bird above many, that loveth to maintain a kind of Sociableness with Men? I had thought they had lived upon crums of Bread, or upon other such harmless matter. I like him worse then I did.

Of the Robbin *and the* Spider.

The *Interpreter* then replied, This *Robbin* is an Emblem very apt to set forth some Professors by; for to sight they are as this *Robbin*, pretty of Note, Colour and Carriages, they seem also to have a very great Love for Professors that are sincere; and above all other to desire to sociate with, and to be in their Company, as if they could live upon the good Mans Crums. They pretend also that therefore it is, that they frequent the House of the Godly, and the appointments of the Lord: but when they are by themselves, *as the Robbin*, they can catch and gobble up *Spiders*, they can change their Diet, drink *iniquity*, and swallow down *Sin* like Water.

So when they were come again into the House, because Supper as yet was not ready, *Christiana* again desired that the *Interpreter* would either *shew* or *tell* of some other things that are profitable.

Pray, and you will get at that which yet lies unrevealed.

Then the *Interpreter* began and said, *The fatter the Sow is, the more she desires the Mire; the fatter the Ox is, the more gamesomly he goes to the Slaughter; and the more healthy the lusty Man is, the more prone he is unto Evil.*

There is a desire in Woman, to go neat and fine, and it is a comely thing to be adorned with that, that in Gods sight is of great price.

'Tis easier watching a night or two, then to sit up a whole year together: So 'tis easier for one to begin to profess well, then to hold out as he should to the end.

Every Ship-Master, when in a Storm, will willingly cast that over Board that is of the smallest value in the Vessel; but who will throw the best out first? none but he that feareth not God.

One leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets his Friend, is ungrateful unto him; but he that forgets his Saviour is unmerciful to himself.

He that lives in Sin, and looks for Happiness hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat, or Barley.

If a Man would live well, let him fetch his last day to him, and make it always his Company-keeper.

Whispering and change of Thoughts, proves that Sin is in the World.

If the World which God sets Light by, is counted a thing of that worth with Men: what is Heaven that God commendeth?

If the Life that is attended with so many Troubles, is so loth to be let go by us, What is the Life above?

Every Body will cry up the goodness of Men; but who is there that is, as he should, affected with the goodness of God?

We seldom sit down to Meat; but we eat, and leave. So there is in Jesus Christ more

Merit

Merit and Righteousness then the whole World has need of.

When the *Interpreter* had done, he takes them out into his Garden again, and had them to a Tree whose *inside* was all rotten and gone, and yet it grew and had Leaves. Then said *Mercy*, what means this? This Tree, said he, whose *outside* is fair, and whose *inside* is rotten; is it to which many may be compared that are in the Garden of God: Who with their mouths speak high in behalf of God, but indeed will do nothing for him; Whose Leaves are fair; but their Heart good for nothing, but to be *Tinder* for the Devils *Tinder-box*.

Of the Tree that is rotten at heart.

Now Supper was ready, the Table spread, and all things set on Board; so they sate down and did eat when one had given thanks. And the *Interpreter* did usually entertain those that lodged with him with Music at Meals, so the Minstrels played. There was also one that did Sing. And a very fine voice he had.

They are at Supper.

His Song was this.

The Lord is only my Support,
And he that doth me feed:
How can I then want any thing
Whereof I stand in need?

When the Song and Music was ended, the *Interpreter* asked *Christiana*, *what it was that at first did move her thus to betake her self to a Pilgrims Life?*

Christiana answered. *First*, the loss of my Husband came into my mind, at

Talk at Supper.

which I was heartily grieved: but all that was but natural Affection. Then after that, came the Troubles, and Pilgrimage of my Husband into my miud, and alſo how like a Churle I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the *Pond*; but that opportunely I had a Dream of the well-being of my Husband, and a Letter ſent me by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together ſo wrought upon my Mind, that they forced me to this way.

A Repetition of Chriſtiana's Experience.

Inter. *But met you with no oppoſition afore you ſet out of Doors?*

Chriſ. Yes, a Neighbour of mine, one Mrs. *Timorous*. (She was a kin to him that would have perſwaded my Husband to go back for fear of the Lions.) She all to-befooled me; for, as ſhe called it, my intended deſperate adventure; ſhe alſo urged what ſhe could, to diſhearten me to it, the Hardſhip and Troubles that my Husband met with in the way; but all this I got over pretty well. But a Dream that I had, of two ill-lookt ones, that I thought did Plot how to make me miſcarry in my Journey, that hath troubled me much: Yea, it ſtill runs in my Mind, and makes me afraid of every one that I meet, leſt they ſhould meet me to do me a miſchief, and to turn me out of the vvay. Yea, I may tell my Lord, tho I vvould not have every body know it, that between this and the Gate by vvhich vve got into the vvay, vve vvere both ſo ſorely aſſaulted, that

that we were made to cry out Murder, and the two that made this assault upon us, were like the two that I saw in my Dream.

Then said the *Interpreter*, Thy beginning is good, thy later end shall greatly increase. So he addressed himself to *Mercy*: and said unto her, *And what moved thee to come hither Sweet-heart?* *A question put to Mercy*

Mercy. Then *Mercy* blushed and trembled, and for a while continued silent.

Interpreter. *Then said he, be not afraid, only believe, and speak thy mind.*

Mer. So she began and said, Truly Sir, my want of Experience, is that that makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of Visions and Dreams as my friend *Christiana* can; nor know I what it is to mourn for my refusing of the Counsel of those that were good Relations. Mercy's answer.

Interpreter. *What was it then, dear heart, that hath prevailed with thee to do as thou hast done?*

Mer. Why, when our friend here, was packing up to be gone from our Town, I and another went accidentally to see her. So we knocked at the Door and went in. When we were within, and seeing what she was doing, we asked what was her meaning. She said, she was sent for to go to her Husband, and then she up and told us, how she had seen him in a Dream, dwelling in a curious place among *Immortals* wearing a Crown, playing upon a Harp, eating and drinking at his Princes

Table, and ſinging Praiſes to him for bringing him thither, &c. Now me thought, while ſhe was telling theſe things unto us, my heart burned within me. And I ſaid in my Heart, if this be true. I will leave my Father and my Mother, and the Land of my Nativity, and will, if I may, go along with *Chriſtiana*.

So I asked her further of the truth of theſe things, and if ſhe would let me go with her: For I ſaw now that there was no dwelling, but with the danger of ruin, any longer in our Town. But yet I came away with a heavy heart, not for that I was unwilling to come away; but for that ſo many of my Relations were left behind. And I am come with all the deſire of my heart, and will go if I may, with *Chriſtiana* unto her Husband and his King.

Inter. Thy ſetting out is good, for thou haſt given credit to the truth, Thou art a *Ruth*, who did for the love that ſhe bore to *Naomi*, and to the Lord her God, leave Father and Mother, and the land of her Nativity to come out, and go with a People that ſhe knew not heretofore. *The Lord recompence thy work, and full reward be given thee of the Lord God of* Iſrael, *under whoſe Wings thou art come to truſt.*

Ruth. 2. 11, 12.

They addreſs themſelves for Bed.

Now Supper was ended, and Preparations was made for Bed, the Women were laid ſingly alone, and the Boys by themſelves. Now when *Mercy* was in Bed, ſhe could not ſleep for joy, for that now her doubts of miſſing at laſt, were removed further from her than ever they were before. So ſhe lay bleſſing and praiſing God who had had ſuch favour for her. In

Mercy's good nights reſt.

In the Morning they arose with the *Sun*, and prepared themselves for their departure: But the *Interpreter* would have them tarry a while, for, said he, you must orderly go from hence. Then said he to the Damsel that at first opened unto them. Take them and have them into the Garden, to the *Bath*, and there wash them, and make them clean from the soil which they have gathered by travelling. Then *Innocent* the Damsel took them and had them into the Garden, and brought them to the *Bath*, so she told them that there they must wash and be clean, for so her Master would have the Women to do that called at his House as they were going on *Pilgrimage*. Then they went in and washed, yea they and the Boys and all, and they came out of that *Bath* not only sweet, and clean; but also much enlivened and strengthened in their Joynts: So when they came in, they looked fairer a deal than when they went out to the washing.

The Bath Sanctification.

They wash in it.

When they were returned out of the Garden from the *Bath*, the *Interpreter* took them and looked upon them, and said unto them, *fair as the Moon*. Then he called for the *Seal*, wherewith they used to be *Sealed* that were washed in his *Bath*. So the *Seal* was brought, and he set his Mark upon them, that they might be known in the Places whither they were yet to go: Now the Seal was the contents and sum of the Passover which the Children of *Israel* did eat when they came out from the Land of *Egypt*: and the mark was set betwixt their Eyes, Exo. 13. 8, 9, 10.

They are Sealed.

Eyes. This Seal greatly added to their Beauty, for it was an Ornament to their Faces. It also added to their gravity, and made their Countenances more like them of Angels.

Then said the *Interpreter* again to the Damsel that waited upon these Women, Go into the Vestry and fetch out Garments for these People: So she went and fetched out white Rayment, and laid it down before him; so he commanded them to put it on. *It was fine Linnen, white and clean.* When the Women were thus adorned, they seemed to be a Terror one to the other; For that they could not see that glory each one on her self, which they could see in each other. Now therefore they began to esteem each other better then themselves. For you are fairer then I am, said one, and you are more comely then I am, said another. The Children also stood amazed to see into what Fashion they were brought.

They are clothed.

True humility.

The *Interpreter* then called for a *Man-servant* of his, one *Great-heart*, and bid them take *Sword*, and *Helmet* and *Shield*, and take these my Daughters, said he, and conduct them to the House called *Beautiful*, at which place they will rest next. So he took his Weapons, and went before them, and the *Interpreter* said, God speed. Those also that belonged to the Family sent them away with many a good wish. So they went on their way, and Sung.

This place has been our second Stage,
Here we have been heard and seen
Those good things that from Age to Age,
To others hid have been.

The

Behold here how the slothful are a sign,
Hung up, cause holy ways they did decline.
See here too how the Child doth play the man
And weak grow strong when Great heart leads the
(Van-

The Dunghil-raker, Spider, Hen,
The Chicken too to me
Hath taught a Leſſon, let me then
Comformed to it be.
The Butcher, Garden and the Field,
The Robbin *and his bait,*
Alſo the Rotten-tree doth yield
Me Argument of weight
To move me for to watch and pray,
To ſtrive to be ſincere,
To take my Croſs up day by day,
And ſerve the Lord with fear.

Now I ſaw in my Dream that thoſe went on, and *Great-heart* went before them, ſo they went and came to the place where *Chriſtians* Burthen fell off his Back, and tumbled into a Sepulchre. Here then they made a pauſe, and here alſo they bleſſed God. Now ſaid *Chriſtiana*, it comes to my mind what was ſaid to us at the Gate, to wit, that ſhe ſhould have Pardon, by *Word* and *Deed*; by word, that is, by the promiſe; by *Deed*, to wit, in the vvay it was obtained. What the promiſe is, of that I know ſomethiŋg: But vvhat is it to have Pardon by deed, or in the way that it was obtained, Mr. *Great-heart*, I ſuppoſe you know; wherefore if you pleaſe let us hear your diſcourſe thereof.

1 part page. 54.

A comment upon what was ſaid at the Gate, or a diſcourſe of our being juſtified by Chriſt.

Great-heart. Pardon by the deed done, is Pardon obtained by ſome one for another that hath need thereof: Not by the Perſon pardoned, but in the way, *faith another*, in which I have obtained it. So then to ſpake to the queſtion more large, the

Pardon

Pardon that you and *Mercy* and these Boys have *attained*, vvas *obtained* by another, to wit, by him that let you in at the Gate: And he hath obtain'd it in this double way. He has performed Righteousness to cover you, and spilt Blood to vvash you in.

Chris. *But if he parts with his Righteousness to us: What will he have for himself?*

Great-heart. He has more Righteousness than you have need of, or than he needeth himself.

Chris. *Pray make that appear.*

Great-heart. With all my heart, but first I must premise that he of whom vve are novv about to speak, is one that has not his Fellovv. He has two Natures in one Person, plain to be *distinguished*, *impossible* to be *divided*. Unto each of these Natures a Righteousness belongeth, and each Righteousness is essential to that Nature. So that one may as easily cause the Nature to be extinct, as to separate its Justice or Righteousness from it. Of *these* Righteousnesses therefore; vve are not made partakers so, as that they, or any of them, should be put upon us that vve might be made just, and live thereby. Besides these there is a Righteousness vvhich this Person has as these two Natures are joyned in one. And this is not the Righteousness of the *Godhead*, as distinguished from the *Manhood*; nor the Righteousness of the *Manhood*, as distinguished from the *Godhead*; but a Righteousness which standeth in the Union of both Natures: and may properly be called, the Righteousness that is essential to his being prepared of God to the capacity

city of the Mediatory Office which he was to be intrusted with. If he parts with his first Righteousness, he parts with his *Godhead*; If he parts with his second Righteousness, he parts with the purity of his *Manhood*; if he parts with this third, he parts with that perfection and capacitates him to the Office of Mediation. He has therefore to another Righteousness which standeth in *performance*, or obedience to a revealed Will: And that is it that he puts upon Sinners, and that by which their Sins
Rom. 5. 19. are covered. Wherefore he saith, *as by one mans disobedience many were made Sinners: So by the obedience of one shall many be made Righteous.*

Chris. *But are the other Righteousness of no use to us?*

Great-heart. Yes, for though they are essential to his Natures and Office, and so cannot be communicated unto another, yet it is by Virtue of them that the Righteousness that justifies, is for that purpose efficacious. The *Righteousness* of his *Godhead* gives *Virtue* to his Obedience; the *Righteousness* of his *Manhood* giveth capability to his obedience to justifie, and the Righteousness that standeth in the Union of these two Natures to his Office, giveth Authority to that Righteousness to do the work for which it is ordained.

So then, here is a Righteousness that Christ, as God, has no need of, for he is God without it: here is a Righteousness that Christ, as Man, has no need of, to make him so, for he is perfect Man without it. Again, here is a Righteousness that

Christ

Christ as God-man has no need of, for he is perfectly so without it. Here then is a Righteousness that Christ, as God, as Man, as God-man has no need of, with Reference to himself, and therefore he can spare it, a justifying Righteousness, that he for himself wanteth not, and therefore he giveth it away. Hence 'tis called the *gift of Righteousness*. This Righteousness, since Christ Jesus the Lord, has made himself under the Law, *must* be given away: For the Law doth not only bind him that is under it, *to do justly*; but to use Charity. Wherefore he *must*, he *ought* by the Law, if he hath two Coats, to give one to him that has none. Now our Lord hath indeed *two Coats*, one for himself and one to spare: Wherefore he freely bestows one upon those that have none. And thus *Christiana*, and *Mercy*, and the rest of you, that are here, doth your Pardon come by *deed*, or by the work of another man? Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor Beggar he meets. Rom. 5. 17.

But again, in order to Pardon by *deed*, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just Curse of a Righteous Law: Now from this Curse we must be justified by way of Redemption, a price being paid for the harms we have done, and this is by the Blood of your Lord: Who came and stood in your place, and stead, and died your Death for your Transgressions, Thus has he ransomed you from your Trans- Rom. 4. 24.

gressions

gressions by Blood, and covered your polluted and deformed Souls with Righteousness: For the sake of which, God passeth by you, and will not hurt you, when he comes to Judge the World.

Gala. 13. 13.

Christiana affected with this way of Redemption.

Chris. *This is brave. Now I see that there was something to be learnt by our being pardoned by* word *and* deed. *Good* Mercy, *let us labour to keep this in mind, and my Children do you remember it also. But, Sir, was not this it, that made my good* Christians *Burden fall from off his Shoulder, and that made him give three leaps for Joy?*

*How the Strings that bound Christians burden to him were cut.

Great-heart. * Yes, 'twas the belief of this, that cut those Strings that could not be cut by other means, and 'twas to give him a proof of the Virtue of this, that he was suffered to carry his Burden to the Cross.

Chris. *I thought so, for tho' my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am perswaded by what* I *have felt, tho'* I *have felt but little as yet, that if the most burdened man in the World was here, and did see and believe, as* I *now do, 'twould make his heart the more merry and blithe.*

How affection to Christ is begot in the Soul.

Great-heart. There is not only comfort, and the ease of a Burden brought to us, by the sight and Consideration of these; but an indeared Affection begot in us by it: For who can, if he doth but once think that Pardon comes, not only by promise, but thus; but be affected with the way and means of his Redemption, and so with the man that hath wrought it for him?

Chris.

Chris. *True, methinks it makes my Heart bleed to think that he should bleed for me. Oh! thou loving one, Oh! thou Blessed one. Thou deservest to have me, thou hast bought me: Thou deservest to have me all, thou hast paid for me ten thousand times more than I am worth. No marvel that this made the Water stand in my Husbands Eyes, and that it made him trudge so nimbly on, I am perswaded he wished me with him; but vile wretch, that I was, I let him come all alone. O* Mercy, *that thy Father and Mother were here, yea, and Mrs.* Timorous *also. Nay I wish now with all my Heart, that here was Madam* Wanton *too. Surely, surely, their Hearts would be affected, nor could the fear of the one, nor the powerful Lusts of the other, prevail with them to go home again, and to refuse to become good Pilgrims.*

1 Part pag. 54. Cause of admiration.

Great-heart. You speak now in the warmth of your Affections, will it, think you, be always thus with you? Besides, this is not communicated to every one, not to every one that did see your Jesus bleed. There was that stood by, and that saw the Blood run from the Heart to the Ground, and yet was so far off this, that instead of lamenting, they laughed at him, and instead of becoming his Disciples, did harden their Hearts against him. So that all that you have my Daughters, you have by a peculiar impression made by a Divine contemplating upon what I have spoken to you. Remember that 'twas told you, that the *Hen* by her common call, gives no meat to her *Chickens*. This you have therefore by a special Grace.

To be affected with Christ and with what he has done is a thing special.

Now

Now I saw still in my Dream, that they went on until there were come to the place that *Simple* and *Sloth* and *Presumption* lay and slept in, when *Christian* went by on Pilgrimage. And behold they were hanged up in Irons a little way off on the other-side.

Simple and Sloth and Presumption hanged, and why.

Mercy. *Then said* Mercy *to him that was their Guide, and Conductor, What are those three men? and for what are they hanged there?*

Great-heart. These three men were Men of very bad Qualities, they had no mind to be Pilgrims themselves, and whosoever they could they hinder; they were for *Sloth* and *Folly* themselves, and whoever they could perswade with, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by they are hanged.

Mercy. *But could they perswade any to be of their Opinion?*

Great-heart. Yes, they turned several out of the way. There was *Slow-pace* that they perswaded to do as they. They also prevailed with one *Short-wind*, with one *No-heart*, with one *Linger-after-lust*, and with one *Sleepy-head*, and with a young Woman her name was *Dull*, to turn out of the way and become as they. Besides, they brought up an ill report of your Lord, perswading others that he was a task-Master. They also brought up an evil report of the good Land, saying, 'twas not half so good as some pretend it was: They also began to vilifie his Servants, and to count

Their Crimes. Who they prevailed upon to turn out of the way.

count the very best of them meddlesome, troublesome, busie-Bodies: Further, they would call the Bread of Gods, *Husks*; the *Comforts* of his Childrens, *Fancies*, the Travel and Labour of Pilgrims, things to no purpose.

Christ. *Nay, said* Christiana, *if they were such, they shall never be bewailed by me, they have but what they deserve, and I think it is well that they hang so near the High-way that others may see and take warning. But had it not been well if their Crimes had been ingraven in some Plate of Iron or Brass, and left here, even where they did their Mischiefs, for a caution to other bad Men?*

Great-heart. So it is, as you well may perceive if you will go a little to the Wall.

Mercy. *No no, let them hang and their Names Rot, and their Crimes live for ever against them; I think it a high favour that they were hanged afore we came hither, who knows else what they might a done to such poor Women as we are?* Then she turned it into a Song, saying,

Now then, you three, hang there and be a Sign
To all that shall against the Truth combine:
And let him that comes after, fear this end,
If unto Pilgrims he is not a Friend.
And thou my Soul of all such men beware,
That unto Holiness Opposers are.

Thus they went on till they came at the foot of the Hill *Difficulty*. Where again their good Friend, Mr. *Great-heart*, took an occasion to tell them of what happened there when *Christian* himself went by. So the

1 Part pag. 61.

Ezek. 34. 18.

he had them first to the Spring. *Lo*, saith he, *This is the Spring that* Christian *drank of*, before he went up this Hill, and then 'twas clear and good; but now 'tis Dirty with the feet of some that are not desirous that Pilgrims here should quench their Thirst: Thereat *Mercy* said, *And why so envious trow?* But said their Guide, It will do, if taken up, and put into a Vessel that is sweet and good; for then the Dirt will sink to the bottom, and the Water come out by it self more clear. Thus therefore *Christiana* and her companions were compelled to do. They took it up, and put it into an Earthen-pot and so let it stand till the Dirt was gone to the bottom, and then they drank thereof.

'Tis difficult getting of good Doctrine in erroneous Times.

Next he shewed them the two *by-ways* that were at the foot of the Hill, where *Formality* and *Hypocrisie* lost themselves. And said he, these are dangerous Paths: Two were here cast away when *Christian* came by. * And although, as you see, these ways are since stopt up with *Chains*, *Posts* and a *Ditch*: Yet there are that will chuse to adventure here, rather than take the pains to go up this Hill.

* *By paths tho barred up will not keep all from going in them.* 1 Part pag. 62. Pro. 13. 15.

Christiana. *The way of Transgressors is hard. 'Tis a wonder that they can get into those ways, without danger of breaking their Necks.*

Great-heart. They will venture, yea, if at any time any of the Kings Servants doth happen to see them, and doth call unto them, and tell them that *they* are in the wrong ways, and do bid them beware the danger. Then they will railingly return them answer

swer and say, *As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our own Mouths*, &c. Nay if you look a little farther, you shall see that these ways, are made cautionary enough, not only by these *Posts* and *Ditch* and *Chain*; but also by being hedged up. Yet they will chuse to go there. Jer 44. 16, 17.

Christiana. * *They are Idle, they love not to take Pains, up hill-way is unpleasant to them. So it is fulfilled unto them as it is written. The way of the slothful man is a Hedge of Thorns. Yea, they will rather chuse to walk upon a Snare, then to go up this Hill, and the rest of this way to the City.* * *The reason why some do chuse to go in by-waies.* Pro. 15. 19.

Then they set forward and began to go up the Hill, and up the Hill they went; but before they got to the top, *Christiana* began to *Pant*, and said, I dare say this is a a breathing Hill, no marvel if they that love their ease more than their Souls, chuse to themselves a smoother way. Then said *Mercy*, I must sit down, also the least of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the Princes *Arbour*. Then took he the little Boy by the Hand, and led him up thereto. *The Hill puts the Pilgrims to it.* *They sit in the Arbour.*

When they were come to the *Arbour* they were very willing to sit down, for they were all in a pelting heat. Then said *Mercy*, *How sweet is rest to them that Labour?* And how good is the Prince of Pilgrims, to provide such resting places for them? Of *this Arbour* I have heard much; but I never 1 *Part pag.* 62, 63. Mat. 11. 28.

never saw it before. But here let us beware of sleeping: For as I have heard, for that it cost poor *Christian* dear.

The little Boys answer to the guide, and also to Mercy

Then said Mr. *Great-heart* to the little ones, Come my prety *Boys*, how do you do? what think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my Mother has told me, namely, That the way to Heaven is as up a Ladder, and the way to Hell is as down a Hill. But I had rather go up the Ladder to Life, then down the Hill to Death.

Which is hardest up Hill or down Hill.

Then said *Mercy*, But the Proverb is, *To go down the Hill is easie*: But *James* said (for that was his Name) The day is coming when in my Opinion, *going down Hill will be the hardest of all.* 'Tis a good Boy, said his Master, thou hast given her a right answer. Then *Mercy* smiled, but the little Boy did blush.

They refresh themselves.

Chris. Come, said *Christiana*, will you eat a bit, a little to sweeten your Mouths, while you sit here to rest your Legs? For I have here a piece of Pomgranate which Mr. *Interpreter* put in my Hand, just when I came out of his Doors; he gave me also a piece of an Honey-comb, and a little Bottle of Spirits. I thought he gave you something, said *Mercy*, because he called you to a side. Yes, so he did, said the other. But said *Mercy*, It shall still be as I said it should, when at first we came from home: Thou shalt be a sharer in all the good that I have, because thou so willingly didst become my Companion. Then she gave

gave to them, and they did eat, both *Mercy* and the Boys. And said *Christiana* to Mr. *Great-heart*, Sir will you do as we? But he answered, You are going on Pilgrimage, and presently I shall return; much good may what you have, do to you. At home I eat the same every day. Now when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears a way, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before; but *Christiana* forgot to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it. Then said *Mercy*, I think this is a *losing* Place. Here *Christian* lost his *Role*, and here *Christiana* left her Bottle behind her: Sir what is the cause of this? so their guide made answer and said, The cause is *sleep*, or *forgetfulness*; some *sleep*, when they should keep *awake*; and some *forget*, when they should *remember*; and this is the very cause, why often at the resting places, some Pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest enjoyments: But for want of doing so, oft times their rejoycing ends in Tears, and their Sun-shine in a Cloud: Witness the story of *Christian* at this place.

Christian forgot her Battle of Spirits.

Mark this.

1 part page, 65.

When they were come to the place where *Mistrust* and *Timorous* met *Christian* to perswade him to go back for fear of the Lions, they perceived as it were a Srage, and before it towards the Road, a broad Plate with a Copy of Verses writ-

ten

ten thereon, and underneath, the reason of the raising up of that Stage in that place, rendred. The Verses were these,

Let him that sees this Stage take heed,
Unto his Heart and Tongue:
Lest if he do not, here he speed
As some have long agone.

The words underneath the Verses were. *This Stage was built to punish such upon, who through* Timorousness *or* Mistrust, *shall be afraid to go further on Pilgrimage. Also on this Stage both* Mistrust *and* Timorous *were burned through the Tongue with an hot Iron, for endeavouring to hinder* Christian *in his Journey.*

Then said *Mercy.* This is much like to the saying of the beloved, *What shall be given unto thee? or what shall he done unto thee thou false Tongue? Sharp Arrows of the mighty, with Coals of* Juniper.

Psal. 120.3,4.

So they went on till they came within sight of the Lions. Now Mr. *Great-heart* was a strong Man, so he was not afraid of a Lion. But yet when they were come up to the place where the Lions were, the Boys that went before, were now glad to cringe behind, for they were afraid of the Lions, so they stept back and went behind. At this their guide smiled, and said, How now my Boys, do you love to go before when no danger doth approach, and love to come behind so soon as the Lions appear?

1 Part pag. 69.

An Emblem of those that go on bravely, when there is no danger; but shrink when troubles come.

Now as they went up, Mr. *Great-heart* drew his Sword with intent to make a way for

for the Pilgrims in ſpite of the Lions. Then there appeared one, that it ſeems, had taken upon him to back the Lions. And he ſaid to the Pilgrims guide, What is the cauſe of your coming hither? Now in the name of that Man was *Grim* or *Bloody-man*, becauſe of his ſlaying of Pilgrims, and he was of the race of the *Gyants*.

Of Grim the Giant, and of his backing the Lions.

Great-heart. Then ſaid the *Pilgrims* guide, theſe Women and Children, are going on Pilgrimage, and this is the way they muſt go, and go it they ſhall in ſpite of thee and the Lions.

Grim. This is not their way, neither ſhall they go therein. I am come forth to withſtand them, and to that end will back the Lions.

Now to ſay truth, by reaſon of the fierceneſs of the Lions, and of the *Grim*-Carriage of him that did back them, this way had of late lain much un-occupied, and was almoſt all grown over with Graſs.

Chriſtiana. Then ſaid *Chriſtiana*, Tho the High-ways have been unoccupied heretofore, and tho the Travellers have been made in time paſt, to walk through by-Paths, it muſt not be ſo now I am riſen, *Now I am Riſen a Mother in* Iſrael.

Judg. 5, 6, 7.

Grim. Then he ſwore *by the Lions*, but it ſhould; and therefore bid them turn aſide, for they ſhould not have paſſage there.

Great-heart. But their guide made firſt his approach unto *Grim*, and laid ſo heavily at him with his Sword, that he forced him to a retreat.

Grim. Then ſaid he (that attempted to

back the Lions) will you ſlay me upon mine own Ground?

A fight betwixt Grim and Great-heart.

Great-heart. 'Tis the Kings High-way that we are in, and in his way it is that thou haſt placed thy Lions; but theſe Women and theſe Children, tho vveak, ſhall hold on their vvay in ſpite of thy Lions. And with that he gave him again a down-right blovv, and brought him upon his Knees. With this blow he alſo broke his Helmet, and with the next he cut off an Arm. Then did the *Giant Roar* ſo hideouſly, that his Voice frighted the Women, and yet they vvere glad to ſee him lie ſprawling upon the Ground. Now the Lions were chained, and ſo of themſelves could do nothing. Wherefore when old *Grim* that intended to back them was dead, Mr. *Great-heart* ſaid to the Pilgrims, Come now and follow me, and no hurt ſhall happen to you from the Lions. They therefore went on; but the Women trembled as they paſſed by them, the Boys alſo look't as if they would die; but they all got by without further hurt.

The Victory.

They paſs by the Lions.

Now then they were within ſight of the *Porters* Lodge, and they ſoon came up unto it; but they made the more haſte after this to go thither, becauſe 'tis dangerous travelling there in the Night. So when they were come to the Gate, the Guide knocked, and the Porter cried, *who is there*; but as ſoon as the Guide had ſaid, *it is I*, he knew his Voice and came down. (For the Guide had oft before that, come thither as a Conductor of Pilgrims) when he was come down, he open-

They come to the Porters Lodge.

a *Golden Anchor*, ſo they bid *Chriſtiana* take it down; for, ſaid they, you ſhall have it with you, for 'tis of abſolute neceſſity that you ſhould, that you may lay hold of that within the vail, and ſtand ſtedfaſt, in caſe you ſhould meet with turbulent weather: So they were glad thereof. Then they took them, and had them to the mount upon which *Abraham* our Father, had offered up *Iſaac* his Son, and ſhewed them the *Altar*, the *Wood*, the *Fire*, and the *Knife*, for they remain to be ſeen to this very day. When they had ſeen it, they held up their hands and bleſt themſelves, and ſaid, Oh! What a Man for love to his Maſter and for denial to himſelf, was *Abraham*? After they had ſhewed them all theſe things, *Prudence* took them into the Dining-Room, where ſtood a pair of Excellent Virginals, ſo ſhe played upon them, and turned what ſhe had ſhewed them into this excellent Song, ſaying;

Gen. 28. 12. *Golden Anchor.* Joh. 1. 51. Heb. 6. 19. Gen. 29. *Of* Abraham *offering up* Iſaac. Prudences *Virginals.*

Live's Apple we have ſhewed you,
Of that be you aware:
You have ſeen Jacobs *Ladder too,*
Upon which Angels are.
An Anchor you received have;
But let not theſe ſuffice,
Until with Abra'm *you have gave,*
Your beſt, a Sacrifice.

Now about this time one knocked at the Door, So the Porter opened, and behold Mr. *Great-heart* was there; but when he was come in, what Joy was there? For

Mr. Great-heart *come again.*

it

it came now fresh again into their minds, how but a while ago he had slain old *Grim Bloody-man*, the Giant, and had delivered them from the Lions.

He brings a token from his Lord with him.

Then said Mr. *Great-heart* to *Christiana* and to *Mercy*, My Lord has sent each of you a Bottle of Wine, and also some parched Corn, together with a couple of Pomgranates. He has also sent the Boys some Figs, and Raisins to refresh you in your way.

Then they addressed themselves to their Journey, and *Prudence*, and *Piety* went along with them. When they came at the Gate, *Christiana* asked the Porter, if any of late went by. He, said, No, only one some time since: who also told me that of late there had been a great Robbery committed on the K ngs High-way, as you go: But he saith, the Thieves are taken, and will shortly be Tryed for their Lives. Then *Christiana*, and *Mercy*, was afraid; but *Matthew* said, Mother fear nothing, as long as Mr. *Great-heart* is to go with us, and to be our Conductor.

Robbery.

Christiana *takes her leave of the Porter.*

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the Kindnesses that you have shewed me since I came hither, and also for that you have been so loving and kind to my Children. I know not how to gratifie your Kindness: Wherefore pray as a token of my respects to you, accept of this small mite: So she put a Gold Angel in his Hand, and he made her a low obeisance, and said, Let thy Garments be always White, and let thy Head want no Ointment. Let *Mercy* live and not die, and let not her Works

be

into a very large Room, where they were bidden to sit down: So they sat down, and the chief of the House was called to see, and welcom the Guests. Then they came in, and understanding who they were, did Salute each one with a kiss, and said, Welcom ye Vessels of the Grace of God, welcom to us your Friends.

Christians love is kindled at the sight of one another.

Now because it was somewhat late, and because the Pilgrims were weary with their Journey, and also made faint with the sight of the Fight, and of the terrible Lions: Therefore they desired as soon as might be, to prepare to go to rest. Nay, said those of the Family, refresh your selves first with a Morsel of Meat. For they had prepared for them a Lamb, with the accustomed Sauce belonging thereto. For the Porter had heard before of their coming, and had told it to them within. So when they had Supped, and ended their Prayer with a Psalm, they desired they might go to rest. But let us, said *Christiana*, if we may be so bold as to chuse, be in that Chamber that was my Husbands, when he was here. So they had them up thither, and they lay all in a Room. When they were at Rest, *Christiana* and *Mercy* entred into discourse about things that were convenient.

Exod. 12. 3.

Joh. 1. 29.

1 Part pag. 82.

Chris. *Little did I think once, that when my Husband went on Pilgrimage I should ever have followed.*

Christs Bosom is for all Pilgrims.

Mercy. And you as little thought of lying in his Bed, and in his Chamber to Rest, as you do now.

Chris. *And much less did I ever think of*

seeing his Face with Comfort, and of Worshipping the Lord the King, with him, and yet now I believe I shall.

Mercy. Hark, don't you hear a Noise?

Christiana. Yes, 'tis as I believe a Noise of Music, for Joy that we are here.

Musick.

Mer. Wonderful! Music in the House, Music in the Heart, and Music also in Heaven, for joy that we are here.

Thus they talked a while, and then betook themselves to sleep; so in the morning, when they were awake *Christiana* said to *Mercy.*

Mercy *did laugh in her sleep.*

Chris. *What was the matter that you did laugh in your sleep to Night? I suppose you was in a Dream?*

Mercy. So I was, and a sweet Dream it was; but are you sure I laughed?

Christiana. *Yes, you laughed heartily; But prethee* Mercy *tell me thy Dream?*

Mercy's *Dream.*

Mercy. I was a Dreamed that I sat all alone in a Solitary place, and was bemoaning of the hardness of my Heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my Heart. At this, some of them laughed at me, some called me Fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with Wings towards me. So he came directly to me, and said *Mercy*, what aileth thee? Now when he had heard me make my complaint; he said, *Peace be to thee?* he also wiped mine Eyes with his Hanker-chief, and *clad* me in *Silver* and *Gold*; he

What her dream was.

he put a Chain about my Neck, and Ear- Ezek. 16. 8,
rings in mine Ears, and a beautiful Crown 9, 10, 11.
upon my Head. Then he took me by the Hand, and said *Mercy*, come after me. So he went up, and I followed, till we came at a Golden Gate. Then he knocked, and when they within had opened, the man went in and I followed him up to a Throne, upon which one sat, and he said to me, *welcome Daughter*. The place looked bright, and twinkling like the Stars, or rather like the *Sun*, and I thought that I saw your Husband there. So I awoke from my Dream. But did I laugh?

Christiana. *Laugh! Ay, and well you might to see your self so well. For you must give me leave to tell you, that I believe it was a good Dream, and that as you have begun to find the first part true, so you shall find the second at last.* God speaks once, you twice, Job. 33. 14
yet man perceiveth it not, in a Dream, in 15.
a Vision of the Night, when deep sleep falleth upon men, in slumbring upon the the Bed. *We need not, when a Bed, lye awake to talk with God; he can visit us while we sleep, and cause us then to hear his Voice. Our Heart oft times wakes when we sleep, and God can speak to that, either Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.*

Mercy. Well I am glad of my Dream, *Mercy glad of her dream*
for I hope ere long to see it fulfilled, to the making of me laugh again.

Christiana. I *think it is now time to rise, and to know what we must do?*

Mercy. Pray, if they invite us to stay a while, let us willingly accept of the prof-

fer. I am the vvillinger to ſtay avviht here, to grovv better acquainted avvhile theſe Maids; methinks *Prudence*, *Piety* and *Charity*, have very comely and ſober Countenances.

Chriſt. *We ſhall ſee what they will do.* So vvhen they vvere up and ready, they came dovvn. And they asked one another of their reſt, and if it was Comfortable, or not?

Mer. *Very good, ſaid* Mercy. *It was one of the beſt Nights Lodging that ever I had in my Life.*

They ſtay here ſome time. Then ſaid *Prudence*, and *Piety*, If you will be perſwaded to ſtay here a while, you ſhall have what the Houſe will afford.

Charity. *Ay, and that with a very good will ſaid* Charity. So they conſented, and ſtayed there about a Month or above: And became very Profitable one to another. And becauſe *Prudence* would ſee how *Chriſtiana* had brought up her Children, ſhe asked leave of her to Catechiſe them: So ſhe gave her free conſent. Then ſhe began at the youngeſt whoſe Name was *James*.

Prudence deſires to catechiſe Chriſtianas *Children.*

James *Catechiſed.*

Pru. *And ſhe ſaid, Come* James, *canſt thou tell who made thee?*

Jam. God the Father, God the Son, and God the Holy-Ghoſt.

Pru. *Good Boy. And can, thou tell who ſaves thee?*

Jam. God the Father, God the Son, and God the Holy-Ghoſt.

Pru. *Good Boy ſtill. But how doth God the Father ſave thee?*

Jam. By his Grace.

Pru.

Pru. *How doth God the Son save thee?*

Fam. By his Righteousness, Death, and Blood and Life.

Pru. *And how doth God the Holy Ghost save thee?*

Fam. By his *Illumination*, by his *Renovation*, and by his *Preservation*.

Then said *Prudence* to *Christiani*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the youngest of them can answer them so well. I will therefore now apply my self to the Youngest next.

Prudence. Then she said, Come *Joseph*, (for his Name was *Joseph*) will you let me Catechise you? Joseph Catechised.

Joseph. with all my Heart.

Pru. *What is Man?*

Joseph. A Reasonable Creature, so made by God, as my Brother said.

Pru. *What is supposed by this Word, saved?*

Joseph. That man by Sin has brought himself into a State of Captivity and Misery.

Pru. *What is supposed by his being saved by the Trinity?*

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of its clutches but God, and that God is so good and loving to man, as to pull him indeed out of this Miserable State.

Pru. *What is Gods design in saving of poor Men?*

Joseph. The glorifying of his Name, of his Grace, and Justice, &c. And the everlasting Happiness of his Creature.

Pru. *Who are they that must be saved?*

Joseph. Those that accept of his Salvation.

Good Boy *Joseph*, thy Mother has taught thee well, and thou hast hearkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest but one.

Prudence. Come *Samuel*, are you willing that I should Catechise you also?

Samuel Catechised.

Sam. Yes, forsooth, if you please.

Pru. *What is Heaven?*

Sam. A Palace, and State most blessed, because God dwelleth there.

Pru. *What is Hell?*

Sam. A Place and State most woful, because it is the dwelling place of Sin, the Devil and Death.

Prudence. *Why wouldest thou go to Heaven?*

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, that I can by no means here enjoy.

Pru. *A very good Boy also, and one that has learned well.*

Then she addressed her self to the eldest, whose Name was *Matthew*, and she said to him, Come *Matthew*, shall I also Catechise you?

Matthew Catechised.

Mat. *With a very good will.*

Pru. *I ask then, if there was ever any thing that had a being, antecedent to, or before God?*

Mat. No, for God is Eternal, nor is there any thing excepting himself, that had a being

being until the beginning of the first day. *For in six days the Lord made Heaven and Earth, the Sea, and all that in them is.*

Pru. *What do you think of the Bible?*

Mat. It is the Holy word of God.

Pru. *Is there nothing Written therein, but what you understand?*

Mat. Yes, a great deal.

Pru. *What do you do when you meet with such places therein, that you do not understand?*

Mat. I think God is wiser then I. I pray also that he will please to let me know all therein that he knows will be for my good.

Pru. *How believe you as touching the Resurrection of the Dead?*

Mat. I believe they shall rise, the same that was buried: The same in *Nature*, tho' not in a Corruption. And I believe this upon a double account. First, because God has promised it. Secondly, because he is able to perform it.

Then said *Prudence* to the Boys, You must still hearken to your Mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others, for your sakes do they speak good things. Observe also and that with carefulness, what the Heavens and the Earth do teach you; but especially be much in the Meditation of that Book that was the cause of your Fathers becoming a Pilgrim. I for my part, my Children, will teach your what I can while you are here, and shall be glad if you will ask me Questions that tend to Godly edifying.

Prudences conclusion upon the Catechising of the Boys.

Now by that these Pilgrims had been at this place a week, *Mercy* had a Visitor that pre-

Mercy has a sweet heart.

pretended some good Will unto her, and his name was Mr. *Brisk*; A man of some breeding, and that pretended to Religion; but a man that stuck very close to the World. So he came once or twice, or more to *Mercy*, and offered love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

Mercies temper.

Her mind also was, to be always busying of her self in doing, for when she had nothing to do for her self, she would be making of Hose and Garments for others, and would bestow them upon them that had need. And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never Idle. I will warrant her a good Huswife, quoth he to himself.

* *Mercy* inquires of the Maids concerning Mr. Brisk.

* *Mercy* then revealed the business to the Maidens that were of the House and enquired of them concerning him: for they did know him better then she. So they told her that he was a very busie Young Man, and one that pretended to Religion; but was as they feared, a stranger to the Power of that which was good.

Nay then, said Mercy, *I will look no more on him, for I purpose never to have a clog to my Soul.*

Prudence then replied, That there needed no great matter of discouragement to be given to him, her continuing so as she had begun to do for the Poor, would quickly cool his Courage.

So the next time he comes, he finds her at her old work, a making of things for the Poor. Then said he, What always at it?

it? Yes, said she, either for my self, or for others. And what canst thou *earn* a day, quoth he? I do these things, said she. *That I may be Rich in good Works, laying up in store a good Foundation against the time to come, that I may lay hold on Eternal Life*: Why prethee what dost thou with them? said he; Cloath the naked, said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, *That* Mercy *was a pretty Lass; but troubled with ill Conditions.*

talk betwixt Mercy and Mr. Brisk.

1 Tim. 6.17, 18, 19.

He forsakes her, and why.

When he had left her, *Prudence* said, Did I not tell thee that Mr. *Brisk* would soon forsake thee? yea, he will raise up an ill report of thee: For notwithstanding his pretence to Religion, and his seeming love to *Mercy*: Yet *Mercy* and he are of tempers so different, that I believe they will never come together.

Mercy in the practice of Mercy rejected; While Mercy in the Name of Mercy is liked.

Mercy. I *might a had Husbands afore now, tho' I spake not of it to any; but they were such as did not like my Conditions, though never did any of them find fault with my Person: So they and* I *could not agree.*

Prudence. Mercy in our days is little set by, any further then as to its Name; the Practice, which is set forth by thy Conditions, there are but few that can abide.

Mercy. *Well, said* Mercy, *if no body will have me, I will dye a Maid, or my Conditions shall be to me as a Husband. For I cannot change my Nature, and to have one that lies cross to me in this, that I purpose never to admit of as long as* I *live. I had a Sister named* Bountiful *that was married to one of these Churles;*

Mercy's resolution.

How Mercy's Sister was served by her Husband.

Churles; but he and she could never agree; but because my Sister was resolved to do as she had begun, that is, to shew Kindness to the Poor, therefore her Husband first cried her down at the Cross, and then turned her out of his Doors.

Pru. And yet he was a Professor, I warrant you?

Mer. *Yes, such a one as he was, and of such as he, the World is now full; but I am for none of them all.*

* Matthew *falls sick.*

* Now *Matthew* the eldest Son of *Christiana* fell Sick, and his Sickness was sore upon him, for he was much pained, in his Bowels, so that he was with it, at times, pulled as 'twere both ends together. There dwelt also not far from thence, one Mr. *Skill* an Ancient, and well approved Physician. So *Christiana* desired it, and they sent for him, and he came. When he was entred the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said to his Mother, *What Diet has* Matthew *of late fed upon?* Diet said *Christiana*, nothing but that which is wholsom. * The Physician answered, *This Boy has been tampering with something which lies in his Maw undigested, and that will not away without means.* And I tell you he must be purged, or else he will dye.

Gripes of Conscience.

* *The Physicians Judgment.*

Samuel puts his Mother in mind of the fruit his Brother did eat.

Samuel. * Then said *Samuel*, *Mother, Mother, what was that which my Brother did gather up and eat, so soon as we were come from the Gate, that is at the head of this way? You know that there was an Orchard on the left hand, on the other side of the Wall, and some*

some of the Trees hang over the Wall, and my Brother did pluck and did eat.

Christiana. True my Child, said *Christiana*, he did take thereof and did eat; naughty Boy as he was, I did chide him, and yet he would eat thereof.

Skill. I *know he had eaten something that was not wholsome Food. And that Food, to wit, that Fruit is even the most hurtful of all.* It *is the Fruit of* Belzebubs *Orchard. I do marvel that none did warn you of it; many died thereof.*

Christiana. Then *Christiana* began to cry, and she said, O naughty Boy, and O careless Mother, what shall I do for my Son?

Skill. *Come, do not be too much Dejected; the Boy may do well again; but he must purge and Vomit.*

Christiana. Pray Sir try the utmost of of your Skill with him whatever it costs.

Skill. *Nay, I hope* I *shall be reasonable*: So he made him a Purge; but it was two weak, it was said it was made of the Blood of a Goat, the Ashes of a Heifer, and with some of the Justice of Hyssop, &c.* When Mr. *Skill* had seen that that Purge was too weak, he made him one to the purpose. 'Twas made *ex Carne & Sanguine Christi.* (You know Physicians give strange Medicines to their Patients) and it was made up into Pills with a Promise or two, and a proportionable quantity of Salt. Now he was to take them three at a time fasting in half a quarter of a Pint of the Tears of Repentance. When this portion was prepared, and brought to the Boy; *he was loath to take it, tho' torn with the Gripes, as if he should be pulled in

Heb. 10. 1, 2, 3, 4.

* *Potion prepared.*

John. 6. 54, 55, 56, 57. Mark 9. 49. *The Latin I borrow.*

Heb. 9. 14.

* *Thy boy loth to take the Physick.*

in pieces. *Come, come, said the Physician, you must take it.* It goes against my Stomach, said the Boy. *I must have you take it, said his Mother.* Zech. 12. 10. I shall Vomit it up again, said the Boy. Pray Sir, said *Christiana* to Mr. *Skill*, how does it taste? It has no ill taste, said the Doctor, and with that she touched one of the Pills with the tip of her Tongue. Oh *Matthew*, said she, this potion is sweeter then Honey. If thou loveſt thy Mother, if thou loveſt thy Brothers, if thou loveſt *Mercy*, if thou loveſt thy Life, take it. So with much ado, after a ſhort Prayer for the bleſſing of God upon it, he took it; and it wrought kindly with him. It cauſed him to purge, it cauſed him to ſleep, and reſt quietly, it put him into a fine heat and breathing ſweat, and did quite rid him of his Gripes.

The Mother taſts it, and perſwades him.

So in little time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*, *Piety*, and *Charity* of his Diſtemper, and how he was healed.

A word of God in the hand of his Faith.

So when the Boy was healed, *Chriſtiana*, asked Mr. *Skill*, ſaying, Sir, what will content you for your pains and care to and of my Child? And he ſaid, you muſt pay the *Maſter of the Colledge of Phyſicians*, according to rules made, in that caſe, and provided. Heb. 13. 11, 12, 13, 14, 15.

Chriſ. *But Sir, ſaid ſhe, what is this Pill good for elſe?*

Skill. It is an univerſal Pill, 'tis good againſt all the Diſeaſes that Pilgrims are incident to, and when it is well prepared it will keep good, *time* out of *mind*.

This Pill an Univerſal Remedy.

Chriſtians,

Christiana. Pray Sir, make me up twelve Boxes of them: For if I can get these, I will never take other Physic

Skill. These *Pills* are good to prevent Diseases, as well as to cure when one is Sick. Yea, I dare say it, and stand to it, that if a Man will but use this Physic as he should, *it will make him live for ever.* But, Joh. 6. 50. good *Christiana*, thou must give these Pills, *no other way*; * but as I have prescribed: For if you do, they will do no good. So he gave unto *Christiana* Physic for her self, and her Boys, and for *Mercy*: and bid *Matthew* take heed how he eat any more *Green Plums*, and kist them and went his way. * *In a Glass of the Tears of Repentance*

It was told you before. That *Prudence* bid the Boys, that if at any time they would they should ask her some Questions, that might be profitable, and she would say something to them.

Mat. Then *Matthew* who had been sick, asked her, *Why for the most part Physic should be bitter to our Palats?* *Of Physick.*

Pru. To shew how unwelcome the word of God and the Effects thereof are to a Carnal Heart. *Of the Effects of Physick.*

Matthew. *Why does Physick, if it does good, Purge, and cause that we Vomit?*

Prudence. To shew that the Word when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body, the other doth to the Soul.

Matthew. *What should we learn by seeing the Flame of our Fire go upwards? and by seeing the Beams, and sweet Influences of the Sun strike downwards?* *Of Fire and of the Sun.*

Prudence.

Prudence. By the going up of the Fire, we are taught to aſcend to Heaven, by fervent and hot deſires. And by the Sun his ſending his Heat, Beams, and ſweet Influences downwards; we are taught, that the Saviour of the World; tho high, reaches down with his Grace and Love to us below.

Of the Clouds. Matthew. *Where have the Clouds their Water?*

Pru. Out of the Sea.

Matthew. *What may we learn from that?*

Pru. That Miniſters ſhould fetch their Doctrine from God.

Mat. *Why do they empty themſelves upon the Earth?*

Pru. To ſhew that Miniſters ſhould give out what they know of God to the Word.

Of the Rainbow. Mat. *Why is the Rainbow cauſed by the Sun.*

Prudence. To ſhew that the Covenant of Gods Grace is confirmed to us in Chriſt.

Mat. *Why do the Springs come from the Sea, to us, through the Earth?*

Prudence. To ſhew that the Grace of God comes to us through the Body of Chriſt.

Of the Springs. Mat. *Why do ſome of the Springs riſe out of the tops of high Hills?*

Prudence. To ſhew that the Spirit of Grace ſhall ſpring up in *ſome* that are Great and Mighty, as well as in *many* that are Poor and low.

Of the Candle. Mat. *Why doth the Fire faſten upon the Candle-wick?*

Pru.

Pru. To shew that unless Grace doth kindle upon the Heart, there will be no true Light of Life in us.

Matthew. *Why is the Wick and Tallow and all, spent to maintain the light of the Candle?*

Prudence. To shew that Body and Soul and all, should be at the Service of, and spend themselves to maintain in good Condition that Grace of God that is in us.

Mat. *Why doth the Pelican pierce her own Breast with her Bill?* *Of the Pelican.*

Pru. To nourish her Young ones with her Blood, and thereby to shew that Christ the blessed, so loveth his Young, his People, as to save them from Death by his Blood.

Mat. *What may one learn by hearing the Cock Crow.* *Of the Cock.*

Prudence. Learn to remember *Peter's* Sin, and *Peter's* Repentance. The Cocks crowing, shews also that day is coming on, let then the crowing of the Cock put thee in mind of that last and terrible Day of Judgment.

Now about this time their month was out, wherefore they signified to those of the House that 'twas convenient for them to up and be going. Then said *Joseph* to his Mother, It is convenient that you forget not to send to the House of Mr. *Interpreter*, to pray him to grant that Mr. *Great-heart* should be sent unto us, that he may be our Conductor the rest of our way. God Boy, said she, I had almost forgot. So she drew up a Petition, and prayed Mr. *Watchful* the Porter to send it by some fit Man to her good Friend Mr. *Interpreter*; who

The neck may sometimes call the strong to Bridle.

who when it was come and he had seen the contents of the Petitions said to the Messenger, Go tell them that I will send him.

They provide to be gone on their way.

When the Family where *Christiana* was, saw that they had a purpose to go forward, they called the whole House together to give thanks to their King for sending of them such profitable Guests as these. Which done, they said to *Christiana*, And shall we not shew thee some, according, as our Custom is to do to Pilgrims on which thou mayest mediate when thou art upon the way? So they took *Christiana*, her Children and *Mercy* into the Closet, and shewed them one of the *Apples*, that *Eve* did eat of, and that she also did give to her Husband, and that for the eating of which they both were turned out of Paradice, and asked her what she thought that was? Then *Christiana* said, *'Tis Food, or Poyson*, I know not which; so they opened the matter to her, and she held up her hands and wondered?

Eves Apple.

A sight of Sin is amazing. Gen. 3. 6. Rom. 7. 24.

Then they had her to a place, and shewed her *Jacob's Ladder*. Now at that time there were some Angels ascending upon it. So *Christiana* looked and looked, to see the Angels go up, and so did the rest of the Company. Then they were going into another place to shew them something else: But *James* said to his Mother, pray bid them stay here a little longer, for this is a curious sight. So they turned again, and stood feeding their Eyes with this *so pleasant a prospect*. After this they had them into a place where did hang up

Jacob's *Ladder.*

A sight of Christ his taking.

a

ed the Gate, and seeing the Guide standing just before it (for he saw not the Women, for they were behind him) he said unto him, How now Mr. *Great-heart*, what is your business here so late to Night? I have brought, said he, some Pilgrims hither, whereby my Lords Commandment they must Lodge. I had been here some time ago, had I not been opposed by the Giant that did use to back the Lions. But I after a long and tedious combate with him, have cut him off, and have brought the Pilgrims hither in safety.

Great-heart attempts to go back.

Porter. *Will you not go in, and stay till Morning?*

Great-heart. No, I will return to my Lord to night.

Christiana. Oh Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful, and so loving to us, you have fought so valiantly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

The Pilgrims implore his company still

Mercy. Then said *Mercy*, O that we might have thy Company to our Journeys end? How can such poor Women as we, hold out in a way so full of Troubles as this way is, without a Friend, and Defender?

James. Then said *James*, the youngest of the Boys, Pray Sir be perswaded to go with us and help us, because we are so weak, and the way so dangerous as it is.

Great-heart. I am at my Lords Commandment. If he shall allot me to be your Guide quite through, I will willingly wait

Help lost for want of asking for.

upon you; but here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. However, at present I must withdraw, and so good *Christiana*, *Mercy*, and my brave Children, Adieu.

1 Part pag. 70.

Then the Porter, Mr. *Watchful*, asked *Christiana* of her Country, and of her Kindred, and she said, *I came from the City of* Destruction, *I am a Widdow Woman, and my Husband is dead, his name was* Christian *the Pilgrim*. How, said the Porter, was he your Husband? Yes, said she, and these are his Children: and this pointing to *Mercy*, is one of my Towns Women. Then the Porter rang his Bell as at such times he is wont and there came to the Door one of the Damsels whose Name was *Humble-mind*. And to her the Porter said, Go tell it within that *Christiana* the Wife of *Christian* and her Children are come hither on Pilgrimage. She went in therefore and told it. But Oh what a Noise for gladness was there within, when the Damsel did but drop that word out of her Mouth?

Christiana makes her self known to the Porter, he tells it to a damsel.

Joy at the noise of the Pilgrims coming.

So they came with haste to the Porter for *Christiana* stood still at the Door; then some of the most grave, said unto her, *Come in Christiana, come in thou Wife of* Good Man, *come in thou Blessed Woman, come in with all that are with thee.* So she went in, and they followed her that were her Children, and her Companions. Now when they were gone in, they were

be few. And to the Boys he said, Do you fly youthfull Lusts, and follow after Godliness with them that are Grave, and Wise, so shall you put Gladness into your Mothers Heart, and obtain Praise of all that are sober minded. So they thanked the Porter and departed. *The Porters blessing.*

Now I saw in my Dream, that they went forward until they were come to the Brow of the Hill, where *Piety* bethinking her self cryed out, *Alas!* I have forgot what I intended to bestow upon *Christiana*, and her Companions. I will go back and fetch it. So she ran, and fetched it. While she was gone, *Christiana* thought she heard in a Grove a little way off, on the Right-hand, a most curious melodious Note, with Words much like these,

Through all my Life thy favour is
So frankly shew'd to me,
That in thy House for evermore
My dwelling place shall be.

And listning still she thought she heard another answer it, saying.

For why, the Lord our God is good,
His Mercy is for ever sure:
His truth at all times firmly stood:
And shall from Age to Age endure.

So *Christiana* asked *Prudence*, what 'twas that made those curious Notes? They are, said she, our Country Birds: They sing these Notes but seldom, except it be at the Spring, when the Flowers appear, *Song* 2, 11, 12.

and

and the Sun shines warm, and then you may hear them all day along. I often, said she, go out to hear them, we also oft times keep them tame in our House. They are very fine Company for us when we are *Melancholly*, also they make the Woods and Groves, and Solitary places, places desirous to be in.

Piety bestoweth some thing on them at parting.

By this time *Piety* was come again, So she said to *Christiana*, Look here. I have brought thee a *Scheme* of all those things that thou hast seen at our House: Upon which thou mayest look when thou findest thy self forgetful, and call those things again to remembrance for thy edification and comfort.

1 *part, pag.* 88.

Now they began to go down the Hill into the Valley of *Humiliation*. It was a steep Hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the Valley, *Piety*, said to *Christiana*. This is the place where *Christian* your Husband met with the foul Fiend *Apollion*, and where they had that dreadful fight that they had. I know you cannot but have heard thereof. But be of good Courage, as long as you have here Mr. *Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the Conduct of their Guide, he went forward, and they went after.

Mr. Great-heart at the Valley of Humiliation.

Great-heart. Then said Mr. *Great-heart*. We need not be so afraid of this Valley. For here is nothing to hurt us, unless we procure it to selves. 'Tis true, *Christian* di

did here meet with *Apollion*, with whom he also had a sore Combate; but that *frey* was the fruit of those slips that he got in his going down the Hill. For they that get *slips there*, must look for *Combats here*. And hence it is that this Valley has got so hard a name. For the common people when they hear that some frightful thing has befallen such an one in such a place, are of an Opinion that that place is haunted with some foul Fiend, or evil Spirit; when alas it is for the fruit of their doing, that such things do befal them there. 1 part pag. 88.

This Valley of *Humiliation* is of it self as fruitful a place, as any the Crow flies over; and I am perswaded if we could hit upon it, we might find somewhere here about something that might give us an Account why *Christian* was so hardly beset in this place. *The reason why Christian was so beset here.*

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was Written thereon: let us go and see what it is. So they went, and found there Written, *Let Christian's slips before he came hither, and the Battels that he met with in this place, be a warning to those that come after.* Lo, said their Guide, did not I tell you, that there was something here abouts that would give Intimation of the reason why *Christian* was so hard beset in this place? Then turning himself to *Christiana*, he said: No disparagement to *Christian* more than to many others whose Hap and Lot his was. For 'tis easier going *up*, then *down this* Hill: and that can be *A Pillar with an Inscription on it.*

said but of few Hills in all these parts of the World. But we will leave the good Man, he is at rest, he also had a brave Victory over his Enemy; let him grant that dwelleth above, that we fare no worse when we come to be tryed than he.

This Valley a fatal place.

But we will come again to this Valley of *Humiliation*. It is the best, and most fruitful piece of Ground in all those parts. It is fat Ground, and as you see, consisteth much in Meadows: and if a Man was to come here in the Summer time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his Eyes, he might see that that would be delightful to him. Behold, how green this Valley is, also how beautified *with Lillies*. I have also known many labouring Men that have got good Estates in this Valley of *Humiliation*. (For God resisteth the Proud; but gives *more*, *more* Grace to the Humble;) for indeed it is a very fruitful Soil, and doth bring forth by handfuls. Some also have wished that the next way to their Fathers House were here, that they might be troubled no more with either Hills or Mountains to go over; but the way is the way, and there's an end.

Song. 2. 1.
Jam. 4. 6.
1 Pet. 5. 5.

Men thrive in the Valley of Humiliation.

Now as they were going along and talking, they espied a Boy feeding his Fathers Sheep. The Boy was in very mean Cloaths, but of a very fresh and well-favoured Countenance, and as he sate by himself he Sung. Hark, said Mr. *Great-heart*, to what the Shepherds Boy saith. So they hearkned, and he said,

He

He that is down, needs fear no fall,
He that is low, no Pride:
He that is humble, ever shall Philip. 4. 12,
Have God to be his Guide. 13.
I am content with what I have,
Little be it, or much:
And, Lord, Contentment still I crave,
Because thou savest such.
Fulness to such a burden is Mat. 13. 5.
That go on Pilgrimage:
Here little, and hereafter Bliss,
Is best from Age to Age.

Then said the *Guide*. Do you hear him? I will dare to say, that this Boy lives a merrier Life, and wears more of that Herb called *Hearts-ease* in his Bosom, than he that is clad in Silk and Velvet; but we will proceed in our Discourse.

In this Valley our Lord formerly had his *Countrey-House*, he loved much to be here; He loved also to walk these Meadows, for he found the Air was pleasant: Besides here a Man shall be free from the Noise, and from the hurryings of this Life; all States are full of Noise and Confusion, only the Valley of *Humiliation* is that empty and Solitary Place. Here a Man shall not be so let and hindred in his Contemplation, as in other places he is apt to be. This is a Valley that no body walks in, but those that love a Pilgrims Life. And though *Christian* had the hard hap to meet here with *Apollion*, and to enter with him a brisk encounter: Yet I must tell you, that in former times Men have met with Angels here, have

Christ, when in the Flesh, had his Country-House in the Valley of Humiliation.

Hos. 12. 4, 5.

found Pearls here, and have in this place found the words of Life.

Did I say, our Lord had here in former Days his Country-House, and that he loved here to walk? I will add, in this Place, and to the People that live and
11. 29. trace these Grounds, he has left a yearly revenue to be faithfully payed them at certain Seasons, for their maintenance by the way, and for their further incouragement to go on in their Pilgrimage.

Samuel. Now as they went on, *Samuel* said to Mr. *Great-heart*: *Sir, I perceive that in this Valley, my Father and* Apollyon *had their Battle: but whereabout was the Fight, for I perceive this Valley is large?*

Great-heart. Your Father had that Battle with *Apollyon* at a place yonder, before us, in a narrow Passage just beyond *Forgetful-Green*: And indeed that place is the most dangerous place in all these Parts. For if at any time the Pilgrims meet with any brunt, it is when they forget what Favours they have received, and how unworthy they are of them: This was the Place also where others have been hard put to it: But more of the place when we are come to it: for I perswade my self, that to this day there remains either some sign of the Battle, or some Monument to testifie that such a Battle there was fought.

Forgetful-Green.

Mercy. Then said *Mercy*, I think I am as well in this Valley, as I have been any where else in all our Journey: The place methinks suits with my Spirit. I love to be

Humility a fit Grace.

be in such places where there is no ratling with Coaches, nor rumbling with Wheels: Methinks here one may without much molestation be thinking what he is, whence he came, what he has done, and to what the King has called him: Here one may think, and break at Heart, and melt in ones Spirit, until ones Eyes become like the *Fish Pools of Heshbon*. They that go rightly through this Valley of *Bacha* make it a Well, the Rain that God sends down from Heaven upon them that are here also *filleth the Pools*. This Valley is that from whence also the King will give to his their Vineyards, and they that go through it, shall sing, (as *Christian* did, for all he met with *Apollyon*.)

Song. 7. 4.

Psal. 84. 5, 6, 7.

Hos. 2. 15.

Great-heart. 'Tis true said their Guide I have gone through this Valley many a time, and never was better than when here.

An Experiment of it.

I have also been a Conduct to several Pilgrims, and they have confessed the same; *To this Man will I look, saith the King, even to him that is Poor, and of a contrite Spirit, and that trembles at my Word.*

Now they were come to the place where the aforementioned Battle was fought. Then said the Guide to *Christiana*, her Children and *Mercy*: This is the place, on this Ground *Christian* stood, and up there came *Apollyon* against him: And look, did not I tell you, here is some of your Husbands Blood upon these Stones to this day: Behold also how here and there are yet to be seen upon the place, some of the Shivers of *Apollyon*'s Broken *Darts*: See also

The place where Christian and the Fiend did fight, some signs of the Battle remains.

also how they did beat the Ground with their Feet as they fought, to make good their Places against each other, how also with their by-blows, they did split the very stones in pieces. Verily *Christian* did here play the Man, and shewed himself as stout, as could, had he been here, even *Hercules* himself. When *Apollyon* was beat, he made his retreat to the next Valley, that is called *The Valley of the shadow of Death*, unto which we shall come anon.

A Monument of the Battle. Lo, yonder also stands a Monument, on which is Engraven this Battle, and *Christian*'s Victory to his Fame throughout all Ages: So because it stood just on the way side before them, they stept to it and read the Writing, which word for word was this;

Hard by, here was a Battle fought,
Most strange, and yet most true.
Christian *and* Apollyon *fought*
Each other to subdue.
The Man so bravely play'd the Man,
He made the Fiend *to fly:*
A Monument Of which a Monument I stand,
of Christians The same to testifie.
Victory.

1 Part, pag. 97. When they had passed by this place, they came upon the Borders of the shadow of Death, and this Valley was longer than the other, a place also most strangely haunted with evil things, as many are able to testifie: But these Women and Children went the better through it, because they had day-light, and because Mr. *Great-heart* was their Conductor.

When

When they were entred upon this Valley, they thought that they heard a groaning as of dead men; a very great groaning. They thought also they did hear Words of Lamentation spoken, as of some in extream Torment. These things made the Boys to quake, the Women also looked pale and wan; but their Guide bid them be of good Comfort. *Groaning heard.*

So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow place was there; they heard also a kind of a hissing as of Serpents, but nothing as yet appeared. Then said the Boys, are we not yet at the end of this doleful place? But the Guide also bid them be of good Courage, and look well to their Feet, lest haply, said he, you be taken in some Snare. *The Ground shakes.*

Now *James* began to be Sick; but I think the cause thereof was Fear, so his Mother gave him some of that Glass of Spirits that she had given her at the *Interpreters* House, and three of the Pills that Mr. *Skill* had prepared, and the Boy began to revive. Thus they went on till they came to about the middle of the Valley, and then *Christiana* said, Methinks I see something yonder upon the Road before us, a thing of a shape such as I have not seen. Then said *Joseph*, Mother, what is it? An ugly thing, Child; an ugly thing, said she. But Mother, what is it like, said he? 'Tis like I cannot tell what, said she. And now it was but a little way off: Then said she, it is nigh. *James faint with fear.* *The Fiend appears.* *The Pilgrims are afraid.*

Great-heart incourages them.

Well, well, said Mr. *Great-heart*, let them that are most afraid keep close to me: So the *Fiend* came on, and the Conductor met it; but when it was just come to him, it vanished to all their sights. Then remembred they what had been said sometime ago; *Resist the Devil, and he will fly from you.*

A Lion.

They went therefore on, as being a little refreshed; but they had not gone far, before *Mercy* looking behind her, saw as she thought, something most like a Lyon, and it came a great padding pace after; and it had a hollow Voice of Roaring, and at every Roar that it gave, it made all the Valley Eccho, and their Hearts to ake, save the Heart of him that was their Guide. So it came up, and Mr. *Great-heart* went behind, and put the Pilgrims all before him. The Lion also came on a pace, and Mr. *Great-heart* addressed himself to give him Battle: But when he saw that it was determined that resistance should be made, he also drew back and came no further.

1 Pet. 5. 8, 9.

A pit and darkness.

Then they went on again, and their Conductor did go before them, till they came at a place where was cast up a pit, the whole breadth of the way, and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see: Then said the Pilgrims, Alas! now what shall we do? But their Guide made answer; Fear not, stand still and see what an end will he put to this also; so they stayed there because their Path was marr'd. They then also thought that they did here more apparently the noise and rushing of the Enemies, the fire also and

the smoke of the Pit was much easier to be discerned. Then said *Christiana* to *Mercy*, Now I see what my poor Husband went through: I have heard much of this place, but I never was here afore now; poor man, he went here all alone in the night; he had night almost quite through the way, also these Fiends were busie about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the shadow of death should mean, until they come in it themselves; *The heart knows its own bitterness, and a stranger intermeddleth not with its Joy*: To be here is a fearful thing. Christiana now knows what her Husband felt.

Great heart. This is like doing business in great Waters, or like going down into the deep; this is like being in the heart of the Sea, and like going down to the Bottoms of the Mountains: Now it seems as if the Earth with its bars were about us for ever. *But let them that walk in darkness and have no light, trust in the name of the Lord, and stay upon their God.* For my part, as I have told you already, I have gone often through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not mine own Saviour. But I trust we shall have a good deliverance. Come let us pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in Hell. Great heart's Reply.

So they cryed and prayed, and God sent light and deliverance, for there was now no lett in their way, no not there, where but now they were stopt with a pit. They pray.

Yet they were not got through the Valley; so they went on still, and behold great stinks and loathsome smells, to the great annoyance of them. Then said *Mercy* to *Christiana*, there is not such pleasant being here as at the *Gate*, or at the Interpreters, or at the House where we lay last.

Mercy to Christiana.

One of the Boys Reply.

O but, said one of the Boys, *it is not so bad to go through here, as it is to abide here always, and for ought I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.*

Well said, *Samuel*, quoth the *Guide*, thou hast now spoke like a man. Why, if ever I get out here again, said the *Boy*, I think I shall prize light and good way better than ever I did in all my life. Then said the *Guide*, we shall be out by and by.

So on they went, and *Joseph* said, *Cannot we see to the end of this Valley as yet?* Then said the *Guide*, Look to your feet, for you shall presently be among the Snares. So they looked to their feet and went on; but they were troubled much with the Snares. Now when they were come among the Snares, they espyed a Man cast into the Ditch on the left hand, with his flesh all rent and torn. Then said the *Guide*, that is one *Heedless*, that was a going this way; he has lain there a great while. There was one *Takeheed* with him, when he was taken and slain, but *he* escaped their hands. You cannot imagine how many are killed hereabout, and yet men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a *Guide*. Poor

Heedless is slain, and Takeheed preserved.

Christian

Christian, it was a wonder that he here escaped, but he was beloved of his God, also he had a good heart of his own, or else he could never a done it. Now they drew towards the end of the way, and just there where *Christian* had seen the Cave when he went by, out thence came forth *Maul* a Gyant. This *Maul* did use to spoil young Pilgrims with Sophistry, and he called *Great-heart* by his name, and said unto him, how many times have you been forbidden to do these things? Then said Mr. *Great-heart*, what things? What things, quoth the Gyant, you know what things; but I will put an end to your trade. But pray, said Mr. *Great-heart*, before we fall to it, let us understand wherefore we must fight; (now the Women and Children stood trembling and knew not what to do) quoth the Gyant, You rob the Country, and rob it with the worst of Thefts. These are but Generals, said Mr. *Great-heart*, come to particulars, man.

1 Part pag. 105, 106. *Maul a Gyant.*

He quarrels with Great-heart.

Then said the *Gyant*, thou practisest the craft of a *Kidnapper*, thou gatherest up Women and Children, and carriest them into a strange Country, to the weakning of my Masters Kidgdom. But now *Great-heart* replied, I am a Servant of the God of Heaven, my business is to perswade sinners to Repentance, I am commanded to do my endeavour to turn Men, Women and Children, from darkness to light, and from the the power of Satan to God, and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

God's Ministers counted as Kidnappers.

The Giant and Mr. Great-heart must fight.

Then the *Giant* came up, and Mr. *Great-heart*

heart went to meet him, and as he went, he drew his ſword, but the *Giant* had a *Club*: So without more ado they fell to it, and at the firſt blow the *Giant* ſtroke Mr. *Great-heart* down upon one of his knees; with that the Women and Children cried: So Mr. *Great-heart* recovering himſelf, laid about him in full lufty manner, and gave the *Giant* a wound in his arm; thus he fought for the ſpace of an hour, to that height of heat, that the breath came out of the *Giants* noſtrils, as the heat doth out of a boiling Caldron.

Weak folks Prayers do ſometimes help ſtrong folks Cries.

Then they ſat down to reſt them, but Mr. *Great-heart* betook him to prayer; alſo the Women and Children did nothing but ſigh and cry all the time that the Battle did laſt.

When they had reſted them, and taken breath, they both fell to it again, and Mr. *Great-heart* with a full blow fetch't the *Giant* down to the ground. Nay hold, and let me recover, quoth he. So Mr. *Great-heart* fairly let him get up: So to it they went again: And the *Giant* miſt but little of all to breaking Mr. *Great-heart*'s Skull with his Club.

The Giant ſtruck down.

Mr. *Great-heart* ſeeing that, runs to him in the full heat of his Spirit, and pierced him under the fifth rib; with that the *Giant* began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* ſeconded his blow, and ſmit the head of the *Giant* from his ſhoulders. Then the Women and Children rejoyced, and Mr. *Great-heart* alſo praiſed God, for the deliverance he had wrought.

When

When this was done they amongst them erected a Pillar, and fastned the *Giant's* head thereon, and wrote underneath in letters that Passengers might read. *He is slain, and his head disposed of.*

He that did wear this head, was one
That Pilgrims did misuse;
He stopt their way, he spared none,
But did them all abuse;
Until that I, Great-heart, *arose,*
The Pilgrims Guide *to be;*
Until that I *did him oppose,*
That was their Enemy.

Now I saw, that they went to the Ascent that was a little way off cast up to be a Prospect for Pilgrims. (That was the place from whence *Christian* had the first sight of *Faithful* his Brother. Wherefore here they sat down, and rested, they also here did eat and drink, and make merry; for that they had gotten deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christiana* asked the *Guide, if he had caught no hurt in the battle.* Then said Mr. *Great-heart, No,* save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means by Grace to increase my reward at last. 1 Part pag. 107.

But was you not afraid, good Sir, when you see him come with his Club? 2 Cor. 4. *Discourse of the fight.*

It is my duty, said he, to distrust mine own ability, that I may have reliance on him that is stronger than all. *But what did you think when he fetched you down to the*

ground

ground at the first blow? Why I thought, quoth he, that so my master himself was served, and yet he it was that conquered at the last.

Mat. Love admires Goodness.

Matt. *When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the hand of this Enemy; for my part I see no reason why we should distrust our God any more, since he has* now, *and in such a place as this, given us such testimony of his love as this.*

Old Honest asleep under an Oak.

Then they got up and went forward, now a little before them stood an Oak, and under it when they came to it, they found an old *Pilgrim* fast asleep, they knew that he was a *Pilgrim* by his *Cloaths*, and his *Staff*, and his *Girdle*.

So the *Guide* Mr. *Great-heart* awaked him and the old Gentleman, as he lift up his eyes cryed out; What's the matter? who are, you? and what is your business here?

Great. Come man be not so hot, here is none but Friends yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the *Guide*, My name is *Great-heart*, I am the guide of these Pilgrims which are going to the Celestial Country.

One Saint sometimes takes another for his Enemy. Talk between Great-heart and he.

Honest. Then said Mr. *Honest*, I cry you mercy; I feared that you had been of the Company of those that some time ago did rob *Little-faith* of his Money; but now I look better about me, I perceive you are honester People.

Greath. *Why what would, or could you have done, to a helped your self, if we indeed had been of that Company?*

Hon.

Hon. Done! Why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't, for a *Christian* can never be overcome, unless he shall yield of himself.

Greath. *Well said, Father Honest, quoth the Guide, for by this I know that thou art a Cock of the right kind, for thou hast said the Truth.*

Hon. And by this also I know that thou knowest what true Pilgrimage is; for all others do think that we are the soonest overcome of any.

Greath. *Well, now we are so happily met, pray let me crave your Name, and the name of the Place you came from?* *Whence Mr. Honest came.*

Hon. My Name I cannot, but I came from the Town of *Stupidity*; It lieth about four Degrees beyond the City of *Destruction*.

Greath. Oh! *Are you that Country-man then? I deem I have half a guess of you, your Name is old* Honesty, *is it not?* So the old Gentleman blushed, and said, Not Honesty in the *Abstract*, but *Honest* is my Name, and I wish that my *Nature* shall agree to what I am called.

Hon. But Sir, said the old Gentleman, how could you guess that I am such a Man, since I came from such a place?

Greath. *I had heard of you before by my Master, for he knows all things that are done on the Earth: But I have often wondred that any should come from your place, for your Town is worse than is the City of* Destruction *it self.* *Stupified ones are worse than those meerly Carnal.*

Hon. Yes, we lie more off from the Sun,

and so are more Cold and Senseless; but was a Man in a Mountain of Ice, yet if the Sun of Righteousness will arise upon him, this frozen Heart shall feel a Thaw; and thus it hath been with me.

Greath. I believe it, Father *Honest*, I believe it, for I know the things is true.

Then the old Gentleman saluted all the Pilgrims with a holy Kiss of Charity, and asked them of their Names, and how they had fared since they set out on their Pilgrimage.

Old Honest and Christiana talk.

Christ. Then said *Christiana*, My name I suppose you have heard of, good *Christian* was my Husband, and these four were his Children. But can you think how the old Gentleman was taken, when she told them who she was? He skip'd, he smiled, and blessed them with a thousand good Wishes, saying.

Hon. *I have heard much of your Husband, and of his Travels and Wars which he underwent in his days. Be it spoken to your Comfort, the Name of your Husband rings all over these parts of the World; His Faith, his Courage, his Enduring, and his Sincerity under all, has made his name Famous.* Then he turned him to the Boys, and asked them of their names, which they told him: And then said he unto them, *Matthew*, be thou like *Matthew* the Publican, not in Vice, but Virtue. *Samuel*, said he, be thou like *Samuel* the Prophet, a Man of Faith and Prayer. *Joseph*, said he, be thou like *Joseph* in *Potiphar*'s House, Chast and one that flies from Temptation. And, *James*, be thou like *James* the *Just*, and like *James* the brother of our Lord.

He also talks with the Boys.

Old Mr. Honest's Blessing on them.

Mat. 10. 3.
Psal. 99. 6.
Gen. 39.
Acts.

Then

Then they told him of *Mercy* and, how she had left her Town and her Kindred to come along with *Chriſtiana*, and with her Sons. At that the old Honeſt man ſaid, *Mercy*, is thy Name? by *Mercy* ſhalt thou be ſuſtained, and carried through all thoſe Difficulties that ſhall aſſault thee in thy way; till thou ſhalt come thither where thou ſhalt look the Fountain of Mercy in the Face with Comfort. *He bleſſeth Mercy.*

All this while the Guide Mr. *Great-heart*, was very much pleaſed, and ſmiled upon his Companion.

Now as they walked along together, the Guide asked the old Gentleman, *if he did not know one Mr.* Fearing, *that came on Pilgrimage out of his Parts?* *Talk of one Mr.* Fearing.

Hon. Yes, very well, ſaid he; he was a Man that had the Root of the Matter in him, but he was one of the moſt troubleſome Pilgrims that ever I met with in all my days.

Greath. *I perceive you know him, for you have given a very right Character of him.*

Hon. Knew him! I was a great Companion of his, I was with him moſt an end; when he firſt began to think of what would come upon us hereafter, I was with him.

Greath. *I was his Guide from my Maſter's Houſe, to the Gates of the Celeſtial City.*

Hon. Then you know him to be a troubleſome one?

Greath. I *did ſo, but I could very well bear it: for Men of my Calling are often times intruſted with the Conduct of ſuch as he was.*

Hon. Well then, pray let us hear a little of him, and how he managed himſelf under your Conduct.

Greath.

Mr. Fearing's troublesome Pilgrimage.

Great. Why he was always afraid that he should come short of whither he had a desire to go. Every thing frightned him that he heard any body speak of, that had but the least appearence of Opposition in it, I heard that he lay roaring at the *Slough* of *Despond*, for above a Month together, nor durst he, for all he saw several go over before him, venture, tho they, many of them, offered to lend him their Hand. *He would not go back again neither.* The Celestial City, he said he should dye if he came not to it, and yet was dejected at every Difficulty, and stumbled at every Straw that any body cast in his way. Well, after he had lain at the *Slough of Despond* a great while, as I have told you; one sun-shine Morning, I do not know how, he ventured, and so got over. But when he was over, he would scarce believe it. He had, I think, a *Slough of Despond* in his Mind, a *Slough* that he carried every where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would adventure to knock. When the Gate was opened he would give back, and give place to others, and say that he was not worthy. For, for all he got before some to the Gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied ones heart to have seen him: *Nor would he go back again.* At last he took the Hammer that hanged on the Gate in his hand, and gave a small Rapp or two; then one opened

His behaviour at the Slough of Despond.

His behaviour at the Gate.

opened to him; but he ſhrunk back as before. He that opened, ſtept out after him, and ſaid, Thou trembling one, what wanteſt thou? with that he fell down to the Ground. He that ſpoke to him wondered to ſee him ſo faint. So he ſaid to him, *Peace be to thee*; up, for I have ſet open the Door to thee; come in, for thou art bleſt. With that he got up, and went in trembling, and when he was in, he was aſhamed to ſhow his Face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and alſo told the way he ſhould take. So he came till he came to our Houſe, but as he behaved himſelf at the Gate, ſo he did at my maſter the *Interpreters* Door. He lay thereabout in the Cold a good while, before he would adventure to call; *Yet he would not go back*. And the Nights were long and cold then. Nay he had a Note of *Neceſſity* in his Boſom to my Maſter, to receive him, and grant him the Comfort of his Houſe, and alſo to allow him a ſtout and valiant Conduct, becauſe he was himſelf ſo *Chicken-hearted* a Man; and yet for all that he was afraid to call at the Door. So he lay up and down thereabouts, till, poor man, he was almoſt ſtarved; yea ſo great was his Dejection, that tho he ſaw ſeveral others for knocking got in, yet he was afraid to venture. At laſt, I think I looked out of the Window, and perceiving a man to be up and down about the Door, I went out to him, and asked what he was; but poor man, the water ſtood in his Eyes. So I perceived what he wanted. I went therefore in, and told it in

His behaviour at the Interpreters Door.

the

the House and we shewed the thing to our Lord; so he sent me out again, to entreat him to come in, but I dare say I had hard work to do it. At last he came in, and I will say that for my Lord, he carried it wonderful lovingly to him. There were but a few good bits at the Table, but some of it was laid upon his Trencher. Then he presented the *Note*, and my Lord looked thereon and said, His desire should be granted. So when he had been there a good while, he seemed to get some Heart, and to be a little more Comfortable. For my Master, you must know, is one of very tender Bowels, especially to them that are afraid, wherefore he carried it so towards him, as might tend most to his incouragement. Well, when he had had a sight of the things of the place, and was ready to take his Journey to go to the C t, my Lord, as he did to *Christian* before, gave him a Bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few Words, only he would sigh aloud.

How he was entertained there.

He is a little encouraged at the Interpreters house.

When we were come to where the three Fellows were hanged, he said, that he doubted that that would be his end also. Only he seemed glad when he saw the *Cross* and the Sepulcher. There I confess he desired to stay a little, to look; and he seemed for a while after to be a little *Cheary*. When we came at the Hill *Difficulty*, he made no stick at that, nor did he much fear the Lyons. For you must know that his Trouble *was not about such things as those*, his Fear was about his Acceptance at last.

He was greatly afraid when he saw the Gibbit; Cheary when he saw the Cross.

I got him in at the House *Beautiful*, I think before he was willing; also when he was in, I brought him acquainted with the Damsels that were of the Place, but he was ashamed to make himself much for Company, he desired much to be alone, yet he always loved good talk, and often would get behind the *Skreen* to hear it; he also loved much to see *ancient* things, and to be *pondering* them in his Mind. He told me afterwards, that he loved to be in those two Houses from which he came last, to wit at the Gate, and that of the *Interpreters*, but that he durst not be so bold to ask.

Dumpish at the house Beautiful.

When we went also from the House *Beautiful*, down the Hill, into the Valley of *Humiliation*, he went down *as well as ever I saw man in my Life*, for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of a Sympathy betwixt that Valley and him: For I never saw him better in all his Pilgrimage, than when he was in that Valley.

He went down into, and was very Pleasant in the Valley of Humiliat.

Here he would lye down, embrace the Ground, and kiss the very Flowers that grew in this Valley. He would now be up every Morning by break of Day, tracing, and walking too and fro in this Valley.

Lam. 3. 27. 28, 29.

But when he was come to the entrance of the Valley of the shadow of Death, I thought I should have lost my Man; not for that he had any Inclination *to go back*, that he always abhorred, but he was ready to dye for Fear. O, the *Hobgoblins* will have me, the *Hobgoblins* will have me, cried he; and I could not beat him out on't. He made such a noise, and such an outcry

Much perplexed in the Valley of the Shadow of Death.

outcry here, that, had they but heard him, 'twas enough to encourage them to come and fall upon us.

But this I took very great notice of, that this Valley was as quiet while he went thorow it, as ever I knew it before or since. I suppose, those Enemies here, had now a special Check from our Lord, and a Command not to meddle until Mr. *Fearing* was pass'd over it.

His Behaviour at Vanity-Fair.

It would be too tedious to tell you of all; we will therefore only mention a Passage or two more. When he was come at *Vanity-Fair*, I thought he would have fought with all the Men in the Fair; I feared there we should both have been knock o'th' Head, so hot was he against their Fooleries; upon the inchanted Ground, he also was very wakeful. But when he was come at the *River* where was no Bridge, there again he was in a heavy Case; now, now he said he should be drowned for ever, and so never see that Face with Comfort, that he had come so many miles to behold.

And here also I took notice of what was very remarkable, the Water of *that River* was lower at *this* time, than ever I saw it in all my Life; so he went over at last, not much above *wet-shod*. When he was going up to the Gate, Mr. *Great-heart* began to take his leave of him, and to wish him a good Reception above; So he said, *I shall, I shall*. Then parted we asunder, and I saw him no more.

His Boldness at last.

Honest. *Then it seems he was well at last.*

Great. Yes, yes, I never had doubt about him, he was a Man of a choice Spirit.

rit, only he was always kept very low, and that made his Life so burthensome to himself, and so troublesome to others. He was above many, tender of Sin; he was so afraid of doing Injuries to others, that he often would deny himself of that which was lawful, because he would not offend. Pſal. 83. Rom. 14. 21. 1 Cor. 8. 13.

Hon. *But what should be the reason that such a good Man should be all his days so much in the dark?*

Great. There are two sorts of Reasons for it; one is, The wise God will have it so. Some must *Pipe*, and some must *Weep*: Now Mr. *Fearing* was one that play'd upon *this Base*. He and his fellows found the *Sackbut*, whose Notes are more doleful than the Notes of other Musick are: Tho indeed some say, the Base is the ground of Musick. And for my part, I care not at all for that Profession that begins not in heaviness of Mind. The first string that the Musician usually touches, *is the Base*, when he intends to put all in tune; God also plays upon this string first, when he sets the Soul in tune for himself. Only here was the imperfection of Mr. *Fearing*, he could play upon no other Musick but this, till towards his latter end. *Reason good men are so in the dark.* Mat. 11. 16, 17, 18.

I make bold to talk thus Metaphorically, for the ripening of the Wits of young Readers, and because in the Book of the Revelations, the Saved are compared to a company of Musitians that play upon their *Trumpets* and *Harps*, and Sing their Songs before the Throne. Revel. 8. & Chap. 14. 2, 3.

Hon. *He was a very zealous Man, as one may see by what Relation you have given of him.*

him. Difficulties, Lyons, or Vanity-Fair, he feared not at all: 'Twas only Sin, Death and Hell, that was to him a Terror; because he had some Doubts about his Interest in that Celestial Country.

A Close about him.

Greath. You say right: *Those* were the things that were his Troublers, and they, as you have well observed, arose from the weakness of his Mind thereabout, not from weakness of Spirit as to the practical part of a Pilgrims Life. I dare believe, that as the Proverb is, he could have bit a Fire-brand, had it stood in his way: But the things with which he was oppressed, no Man ever yet could shake off with ease.

Christiana's Sentence.

Christiana. *Then said* Christiana, *This Relation of Mr.* Fearing *has done me good. I thought no body had been like me, but* I *see there was some Semblance 'twixt this good Man and I, only we differed in two things. His Troubles were so great they brake out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment; but my Trouble was always such, as made me knock the louder.*

Mercy's Sentence.

Mer. If I might also speak my Heart, I must say that something of him has also dwelt in me. For I have ever been more afraid of the Lake and the loss of a place in *Paradise*, then I have been of the loss of other things. Oh, thought I, may I have the Happiness to have a Habitation *there*, 'tis enough, though I part with all the World to win it.

Matthew's Sentence.

Matt. *Then said* Matthew, *Fear was one thing that made me think that I was far from having*

having that within me that accompanies Salvation, but if it was so with such a good Man as he, why may it not also go well with me?

Fam. No fears, no Grace, said *Fames.* James's Sentence. Though there is not always Grace where there is the fear of Hell; yet to be sure there is no Grace where there is no fear of God.

Greath. *Well said* James, *thou hast hit the Mark, for the fear of God is the beginning of Wisdom; and to be sure they that want the* beginning, *having neither* middle *nor* end. *But we will here conclude our Discourse of Mr.* Fearing, *after we have sent after him this Farewel.*

Well, Master Fearing, *thou didst fear* Their Farewel about him.
Thy God: And wast afraid
Of doing any thing, while here,
That would have thee betray'd.
And didst thou fear the Like and Pit?
Would others did so too:
For, as for them that want thy Wit,
They do themselves undo.

Now I saw, that they still went on in their Talk. For after Mr. *Great-heart* had made an end with Mr. *Fearing*, Mr. *Honest* began to tell them of another, but his Name was Mr. *Self-will.* He pretended of Mr. Self-will. himself to be a *Pilgrim*, said Mr. *Honest*; But I perswade my self, he never came in at the Gate that stands at the head of the way.

Greath. *Had you ever any talk with him about it?*

Old Honest *had talked with him.*

Honest. Yes, more than once or twice; but he would always be like himself, *self-willed.* He neither cared for Man, nor Argument, nor yet Example; what his Mind prompted him to, that he would do, and nothing else could he be got to.

Great. *Pray what Principles did he hold, for I suppose you can tell?*

Self-will's *Opinion.*

Hon. He held that a Man might follow the Vices as well as the Virtues of the Pilgrims, and that if he did both, he should be certainly saved.

Great. How! *If he had said, 'tis possible for the best to be guilty of the Vices, as well as to partake of the Virtues of Pilgrims, he could not much have been blamed: For indeed we are exempted from no Vice absolutely, but on condition that we watch and strive. But this I perceive is not the thing: But if* I *understand you right, your meaning is, that he was of that Opinion, that it was allowable so to be.*

Hon. Ai, ai, so I mean, and so he believed and practised.

Great. *But what Ground had he for his so saying?*

Hon. Why, he said he had the Scripture for his Warrant.

Great. *Prethee Mr.* Honest, *present us with a few particulars.*

Hon. So I will. He said, to have to do with other Mens Wives, had been practised by *David*, Gods Beloved, and therefore he could do it. He said, to have more Women than one, was a thing that *Solomon* practised, and therefore he could do it. He said, that *Sarah* and the godly Midwives of *Egypt* lyed, and so did saved *Rahab*, and there-

therefore he could do it. He said, that the Disciples went at the bidding of their Master, and took away the Owners Ass, and therefore he could do so too. He said, that Jacob got the Inheritance of his Father in a way of Guile and Dissimulation, and therefore he could do so too.

Greath. *High base! indeed, and you are, sure he was of this Opinion?*

Hon. I have heard him plead for it, bring Scripture for it, bring Argument for it, &c.

Greath. *An Opinion that is not fit to be with any Allowance in the World.*

Hon. You must understand me rightly: He did not say that any Man might do this; but, that those that had the Virtues of those that did such things, might also do the same.

Greath. *But what more false than such a Conclusion? For this is as much as to say, that because good Men heretofore have sinned of Infirmity, therefore he had allowance to do it of a presumptuous mind. Or if because a Child, by the blast of the Wind, or for that it stumbled at a Stone, fell down and defiled it self in Mire, therefore he might wilfully lye down and wallow like a Bore therein. Who could a thought that any one could so far a been blinded by the power of Lust? But what is written must be true: They stumble at the Word, being disobedient, whereunto also they were appointed.* 1 Pet. 2. 8.

His supposing that such may have the godly Mans Virtues, who addict themselves to their Vices, is also a Delusion as strong as the other. 'Tis just as if the Dog should say, I have,

may have the Qualities *of the* Child: *because*
Hos. 4. 8. *I lick up its ſtinking Excrements. To eat up the Sin of Gods People, is no ſign of one that is poſſeſſed with their Vertues. Nor can I believe that one that is of this Opinion, can at preſent have Faith or Love in him. But I know you have made ſtrong Objections againſt him, prethee what can he ſay for himſelf?*

Hon. Why, he ſays, To do this by way of Opinion, ſeems abundance more honeſt, than to do it, and yet hold contrary to it in Opinion.

Greath. *A very wicked Anſwer, for tho to let looſe the Bridle to Luſts, while our Opinions are againſt ſuch things, is bad; yet to ſin, and plead a Toleration ſo to do, is worſe; the one ſtumbles Beholders accidentally, the other pleads them into the Snare.*

Hon. There are many of this Mans Mind, that have not this Mans Mouth, and *that* makes going on Pilgrimage of ſo little eſteem as it is.

Greath. *You have ſaid the Truth, and it is to be lamented: But he that feareth the King of Paradice, ſhall come out of them all.*

Chriſtiana. There are ſtrange Opinions in the World. I know one that ſaid 'twas time enough to repent when they came to die.

Greath. *Such are not over Wiſe: That Man would a been loath, might he have had a week to run twenty mile in for his Life, to have deferred that Journey to the laſt hour of that Week.*

Hon. You ſay right, and yet the generality of them that count themſelves Pilgrims, do indeed do thus. I am, as you

see, an old Man, and have been a Traveller in this Road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the World afore them; who yet have in few dayes dyed as they in the Wilderness, and so never got sight of the promised Land.

I have seen some that have promised nothing at first setting out to be Pilgrims, and that one would a thought could not have lived a day, that have yet proved very good Pilgrims.

I have seen some that have run hastily forward, that again have after a little time, run as fast just back again.

I have seen some who have spoke very well of a Pilgrims Life at first, that after a while have spoken as much against it.

I have heard some, when they first set out for Paradice, say positively, there is such a place, who when they have been almost there, have come back again, and said there is none.

I have heard some vaunt what they would do in case they should be opposed, that have even at a false Alarm fled Faith, the Pilgrims way, and all.

Now as they were thus in their way, there came one running to meet them, and said, Gentlemen, and you of the weaker sort, if you love Life, shift for your selves, for the Robbers are before you. *Fresh News of Trouble.*

Greath. Then said Mr. *Greatheart*, They be the three that set upon *Littlefaith* heretofore. Well, said he, we are ready for them; so they went on their way: Now they 1 Part p. 217. Great-heart's Resolution.

they looked at every Turning when they ſhould a met with the Villains: But whether they heard of Mr. *Great-heart*, or whether they had ſome other Game, they came not up to the Pilgrims.

Chriſtiana wiſheth for an Inn.

Chriſ. Chriſtiana then wiſhed for an Inn for her ſelf and her Children, becauſe they were weary. Then ſaid Mr. *Honeſt*, There is one a little before us, where a very honourable Diſciple, one *Gaius*, dwells. So they all concluded to turn in thither; and the rather, becauſe the old Gentleman gave him ſo good a Report. So when they came to the Door, they went in, not knocking, for folks uſe not to knock at the Door of an Inn. Then they called for the Maſter of the Houſe, and he came to them: *So they asked if they might lye there that Night?*

Rom. 16. 23.

Gaius.

They enter into his Houſe.

Gaius *Entertains them, and how.*

Gaius. Yes Gentlemen, if you be true Men, for my Houſe is for none but Pilgrims. Then was *Chriſtiana*, *Mercy* and the *Boys*, the more glad, for that the Innkeeper was a lover of Pilgrims. So they called for Rooms; and he ſhewed them one for *Chriſtiana*, and her Children, and *Mercy*, and another for Mr. *Great-heart* and the old Gentleman.

Greath. *Then ſaid Mr.* Great-heart, *good* Gaius, *what haſt thou for Supper? for theſe Pilgrims have come far to day, and are weary.*

Gaius. It is late, ſaid *Gaius*, ſo we cannot conveniently go out to ſeek Food; but ſuch as we have you ſhall be welcome to, if that will content.

Greath. *We will be content with what thou haſt in the Houſe, for as much as I have proved thee; thou art never deſtitute of that which is convenient.*

Then

Then he went down, and ſpake to the Cook, whoſe Name was *Taſte-that-which-is-good*, to get ready Supper for ſo many Pilgrims. This done, he comes up again, ſaying, come my good Friends, you are welcome to me, and I am glad that I have an Houſe to entertain you; and while Supper is making ready, if you pleaſe, let us entertain one another with ſome good Diſcourſe: So they all ſaid, content. *Gaius his Cook.*

Gaius. *Then ſaid* Gaius, *Whoſe Wife is this aged Matron? and whoſe Daughter is this young Damſel?* *Talk between Gaius and his Guests.*

Greath. The Woman is the Wife of one *Chriſtian*, a Pilgrim of former times, and theſe are his four Children: The Maid is one of her Acquaintance, one that ſhe hath perſwaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps: Yea, it they do but ſee any place where the old Pilgrim hath lain, or any print of his Foot, it miniſtreth Joy to their Hearts, and they covet to lye, or tread in the ſame. *Mark this.*

Gaius. Then ſaid *Gaius*, is this *Chriſtian's* Wife, and are theſe *Chriſtian's* Children? I knew your Husband's Father, yea, alſo, his Fathers Father. Many have been good of this ſtock, their Anceſtors dwelt firſt at *Antioch*, *Chriſtian's* Progenitors (I ſuppoſe you have heard your Husband talk of them) were very worthy Men. They have above any that I know, ſhewed themſelves Men of great Virtue and Courage, for the Lord of the Pilgrims, his ways, and them that loved him. I have heard of many of your Husbands Relations that have *Act. 11. 26.* *Of Chriſtian's Anceſtors.*

stood all Tryals for the sake of the Truth. *Stephen* that was one of the first of the Family from whence your Husband sprang, was knocked o'th' Head with Stones. *James*, another of this Generation, was slain with the edge of the Sword. To say nothing of *Paul* and *Peter*, Men anciently of the Family from whence your Husband came: There was *Ignatius*, who was cast to the Lyons: *Romanus*, whose Flesh was cut by pieces from his Bones; and *Policarp*, that played the Man in the Fire: There was he that was hanged up in a Basket in the Sun, for the Wasps to eat; and he who they put into a Sack, and cast him into the Sea to be drowned. 'Twould be impossible, utterly to count up all of that Family that have suffered Injuries and Death, for the love of a Pilgrims Life. Nor can I, but be glad, to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Fathers Name, and tread in their Fathers steps, and come to their Fathers End.

Acts 7. 59, 60. Chap. 12. 2.

Greath. *Indeed Sir, they are likely Lads, they seem to chuse heartily their Fathers Ways.*

Advice to Christiana about her Boys.

Gaius. That is it that I said, wherefore *Christians* Family is like still to spread abroad upon the face of the Ground, and yet to be numerous upon the Face of the Earth: Wherefore let *Christiana* look out some Damsels for her Sons, to whom they may be Betroathed, &c. that the Name of their Father, and the House of his Progenitors may never be forgotten in the World.

Hon. *'Tis pity this Family should fall and be extinct.*

Gaius.

Gaius. Fall it cannot, but be diminished it may; but let *Christiana* take my Advice, and that's the way to uphold it.

And *Christiana*, said this Inn keeper, I am glad to see thee and thy Friend *Mercy* together here, a lovely Couple. And may I advise, take *Mercy* into a nearer Relation to thee: If she will, let her be given to *Matthew* thy eldest Son: 'Tis the way to preserve you a posterity in the Earth. So this match was concluded and in process of time they were married: But more of that hereafter. Mercy and Matthew Marry.

Gaius also proceeded, and said, I will now speak on the behalf of Women to take away their Reproach. For as Death and the Curse came into the World by a Woman, so also did Life and Health; *God sent forth his Son, made of a Woman*: Yea to shew how much those that came after did abhor the Act of their Mother; this Sex, in the old Testament, coveted Children, if happily this or that Woman might be the Mother of the Saviour of the World. I will say again, that when the Saviour was come, Women rejoyced in him, before either Man or Angel. I read not that ever any man did give unto Christ so much as one *Groat*, but the Women followed him, and ministred to him of their Substance. 'Twas a Woman that washed his Feet with Tears, and a Woman that anointed his Body to the Burial. They were Women that wept when he was going to the Cross; and Women that followed him from the Cross, and that sat by his Sepulcher when he was buried; They were Women that was first Gen. 5. Gal. 4. *Why Women of old so much desired Children.* Luke 2. *Chap.* 8. 2, 3. *Chap.* 7. 37, 50. Joh. 11. 2. *Chap.* 12. 3. Luk. 23. 27. Matt. 27. 55, 56, 61. Luke 24. 22, 23.

with him at his Resurrection *Morn*, and Women that brought Tidings first to his Disciples that he was risen from the Dead: Women therefore are highly favoured, and shew by these things that they are sharers with us in the Grace of Life.

Supper ready. Now the Cook sent up to signifie that Supper was almost ready, and sent one to lay the Cloath, the Trenchers, and to set the Salt and Bread in order.

Then said *Matthew*, *The sight of this Cloath, and of this Forerunner of the Supper, begetteth in me a greater Appetite to my Food than I had before.*

What to be gathered in laying of the Board with the Cloath and Trenchers. *Gaius.* So let all ministring Doctrins *to* thee in this Life, beget *in* thee a greater desire to sit at the Supper of the great King in his Kingdom; for all Preaching, Books, and Ordinances here, are but as the laying of the Trenchers, and as setting of Salt upon the Board, when compared with the Feast that our Lord will make for us when we come to his House.

Levit. 7. 32, 33, 34. Chap. 10. 14, 15. Psal. 25. 1. Heb. 13. 15. So Supper came up, and first a *Heave-shoulder*, and a *Wave-breast* was set on the Table before them: To shew that they must begin their *Meal* with Prayer and Praise to God. The *Heave-shoulder David* lifted his Heart up to God with, and with the *Wave-breast*, *where his heart lay* with that he used to lean upon his Harp when he played. These two Dishes were very fresh and good, and they all eat heartily well thereof.

Deut. 32. 14. Judg. 9. 13. Joh. 15. 1. The next they brought up, was a Bottle of Wine, red as Blood. So *Gaius* said to them, Drink freely, this is the Juice of the true

true Vine, that makes glad the Heart of God and Man. So they drank and were merry.

The next was a Diſh of Milk well crumbed, But *Gaius* ſaid, *Let the Boys have that, that they may grow thereby.* 2 Pet. 2. 1, 2. *A Diſh of Milk.*

Then they brought up in courſe a Diſh of *Butter* and *Honey*. Then ſaid *Gaius*, Eat freely of *this*, for this is good to chear up, and ſtrengthen your Judgments and Underſtandings: This was our Lords Diſh when he was a Child; *Butter and Honey ſhall he eat, that he may know to refuſe the Evil, and chooſe the Good.* *Of Honey and Butter.* Iſa. 7. 15.

Then they brought them up a Diſh of Apples, and they were very good tafted Fruit. Then ſaid *Matthew*, May we eat Apples, ſince they were ſuch, by, and with which the Serpent beguiled our firſt Mother? *A Diſh of Apples.*

Then ſaid *Gaius*,

Apples were they with which we were beguil'd,
Yet Sin, not Apples hath our Souls defil'd,
Apples forbid, if eat, corrupts the Blood:
To eat ſuch, when commanded, does as good.
Drink of his Flagons then, thou, Church, his Dove,
And eat his Apple, who art ſick of Love.

Then ſaid *Matthew*, *I made the Scruple, becauſe I a while ſince was ſick with eating of Fruit.*

Gaius. Forbidden Fruit will make you ſick, but not what our Lord has tolerated.

While they were thus talking, they were preſented with another Diſh, and 'twas a diſh of *Nuts*. Then ſaid ſome at the Table, *Nuts* ſpoil tender Teeth, eſpecially the Song 6. 11. *A Diſh of Nuts.*

Teeth

Teeth of Children; Which when *Gaius* heard, he said,

Hard Texts *are* Nuts *(I will not call them* Cheaters,*)*
Whose Shells *do keep their* Kernels *from the* Eaters.
Open then the Shells, and you shall have the Meat,
They here are brought, for you to crack and Eat.

Then were they very Merry, and sate at the Table a long time, talking of many things, Then said the old Gentleman, my good Landlord, while we are cracking your Nuts, if you please, do you open this Riddle.

A Riddle put forth by the Honest.

A man there was, tho' some did count him mad,
The more he cast away, the more he had.

Then they all gave good heed, wondering what good *Gaius* would say, so he sat still a while, and then thus replyed:

Gaius opens it.

He that bestows his Goods upon the Poor,
Shall have as much again, and ten times more.

Joseph wonders.

Then said *Joseph*, I dare say Sir, I did not think you could a found it out.

Oh! said *Gaius*, I have been trained up in this way a great while: Nothing teaches like Experience; I have learned of my Lord to be kind, and have found by experience that I have gained thereby: *There is that scattereth, yet increaseth, and there is that with-holdeth more than is meet, but it tendeth to Poverty. There is that maketh himself Rich, yet hath nothing; there is that maketh himself poor, yet hath great Riches.*

Prov. 11. 24. Chap. 13. 7.

Then *Samuel* wispered to *Christiana* his Mother, and said, Mother, this is a very

good

good mans House, let us stay here a good while, and let my Brother *Matthew* be married here to *Mercy*, before we go any further. *Matthew and Mercy are Married.*

The which *Gaius* the Host overhearing, said, *With a very good Will my Child.*

So they stayed there more than a Month, and *Mercy* was given to *Matthew* to Wife.

While they stayed here, *Mercy* as her Custom was, would be making Coats and Garments to give to the Poor, by which she brought up a very good Report upon the Pilgrims.

But to return again to our Story, After Supper, the Lads desired a Bed, for that they were weary with Travelling, Then *Gaius* called to shew them their Chamber, but said *Mercy*, I will have them to Bed. So she had them to Bed and they slept well but the rest sat up all Night: For *Gaius* and they were such suitable Company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their Journey: Old Mr. *Honest*, he that put forth the Riddle to *Gaius*, began to nod. Then said *Great-heart*, What Sir, you begin to be drouzy, come rub up, now here's a *Riddle* for you. Then said Mr. *Honest*, let's hear it. *The Boys go to Bed, the rest sit up.* *Old Honest Nods.*

Then said Mr. *Great-heart*,

He that will kill, must first be overcome:
Who live abroad would, first must die at home. *A Riddle.*

Hub, said Mr. *Honest*, it is a hard one, hard to expound, and harder to practise. But come Landlord, said he, I will, if you please, leave my part to you, do you expound it, and I will hear what you say.

No,

No, said *Gaius*, 'twas put to you, and 'tis expected that you should answer it.

Then said the old Gentleman,

The Riddle opened.

He first by Grace must conquered be,
That Sin would mortifie.
And who, that lives, would convince me,
Unto himself must dye.

It is right, said *Gaius*; good Doctrin and Experience teaches this. For first, until Grace displays it self, and overcomes the Soul with its Glory, it is altogether without Heart to oppose Sin, Besides, if Sin is Satan's Cords, by which the Soul lies bound, how should it make Resistance, before it is loosed from that Infirmity?

Secondly, Nor will any that knows either Reason or Grace, believe that such a man can be a living Monument of Grace, that is a Slave to his own Corruptions.

A Question worth the minding.

And now it comes in my mind, I will tell you a Story, worth the hearing. There were two Men that went on Pilgrimage, the one began when he was young, the other when he was old; The young man had strong Corruptions to grapple with, the old mans were decayed with the decays of Nature; The young man trod his steps as even as did the old one, and was every way as light as he; who now, or which of them had their Graces shining cleerest, since both seemed to be alike?

A Comparison.

Honest. *The young Mans doubtless. For that which heads it against the greatest Opposition gives best demonstration that it is strongest; especially when it also holdeth pace with that that meets not with half so much; as to be sure old Age does not.*

Besides, I have observed, that old men have

have blessed themselves with this mistake; Namely, taking the decays of Nature for a gracious Conquest over Corruptions, and so have been apt to beguile themselves. Indeed old men that are gracious, are best able to give Advice to them that are young, because they have seen most of the emptiness of things. But yet, for an old and a young to set out both together, the young one has the advantage of the fairest discovery of a work of Grace within him, tho the old mans Corruptions are naturally the weakest. *A Mistake.*

Thus they sat talking till break of Day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter; so he read the 53*d* of *Isaiah*, When he had done, Mr. *Honest* asked why it was said, *That the Saviour is said to come out of a dry ground, and also that he had no Form nor Comeliness in him?* *Another Question.*

Greath. Then said Mr. *Great-heart*, To the first I answer, Because, the Church of the Jews, of which Christ came, had then lost almost all the Sap and Spirit of Religion. To the Second I say, the Words are spoken in the Person of the Unbelievers, who because they want that Eye that can see into our Princes Heart, therefore they judge of him by the meanness of his Outside.

Just like those that know not that precious Stones are covered over with a homely *Crust*; who when they have found one, because they know not what they have found, cast it again away as men do a common Stone.

Well,

Well, ſaid *Gaius*, Now you are here, and ſince, as I know, Mr. *Great-heart* is good at his Weapons, if you pleaſe, after we have refreſhed our ſelves, we will walk into the Fields, to ſee if we can do any good. About a mile from hence, there is one *Slaygood* a *Giant*, that doth much annoy the Kings High-way in theſe parts: And I know where about his Haunt is, he is Maſter of a number of Theives; 'twould be well if we could clear theſe Parts of him.

Gyant Slaygood *aſſaulted and ſlain.*

So they conſented and went, Mr. *Great-heart* with his *Sword, Helmet* and *Shield*; and the reſt with Spears and Staves.

When they came to the place where he was, they found him with one *Feeble-mind* in his Hands, whom his Servants had brought unto him, having taken him in the Way; now the Giant was rifling of him, with a purpoſe after that to pick his Bones; for he was of the nature of *Fleſh-eaters*.

He is found with one Feeble-mind *in his hand.*

Well ſo ſoon as he ſaw Mr. *Great-heart*, and his Friends, at the mouth of his Cave with their Weapons, he demanded what they wanted?

Great. We wanted thee; for we are come to revenge the Quarrel of the many that thou haſt ſlain of the Pilgrims, when thou haſt dragged them out of the Kings High-way; wherefore come out of thy Cave. So he armed himſelf and came out, and to a Battle they went, and fought for above an Hour, and then ſtood ſtill to take Wind.

Slaygood. *Then ſaid the Giant, Why are you here on my Ground?*

Great.

Greath. To revenge the Blood of Pilgrims, as I also told thee before; so they went to it again, and the Giant made Mr. *Greatheart* give back, but he came up again, and in the greatness of his Mind, he let fly with such stoutness at the Giants Head and Sides, that he made him let his Weapon fall out of his Hand; So he smote him, and slew him, and cut off his Head, and brought it away to the *Inn.* He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they were come home, they shewed his Head to the Family, and then set it up as they had done others before, for a Terror to those that should attempt to do as he, hereafter.

Feeble-mind rescued from the Giant.

Then they asked Mr. *Feeble-mind* how he fell into his hands?

Feeblem. Then said the poor man, I am a sickly man, as you see, and because *Death* did usually once a day *knock at my Door*, I thought I should never be well at home: So I betook my self to a Pilgrims life; and have travelled hither from the Town of *Uncertain*, where I and my Father were born. I am a man of no strength at all of Body, nor yet of Mind, but would, if I could, tho' I can but *craul*, spend my Life in the Pilgrims way. When I came at the Gate that is at the head of the Way, the Lord of that place did entertain me freely: Neither objected he against my weakly Looks, nor against my *feeble Mind*; but gave me such things that were necessary for my Journey, and bid me hope to the end. When I came to the House of the *Interpreter*, I received much Kindness there, and because

How Feeble-mind came to be a Pilgrim.

becauſe the Hill *Difficulty* was judged too hard for me, I vvas carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, tho' none vvas vvilling to go ſo ſoftly as I am forced to do: Yet ſtill as they came on, they bid me be of good Chear, and ſaid that it was the will of their Lord, that Comfort ſhould be given to the *feeble minded*, and ſo vvent on their own pace. When I was come up to *Aſſault-Lane*, then this *Giant* met vvith me, and bid me prepare for an *Encounter*; but alas, feeble one that I was, I had more need of a *Cordial*: So he came up and took me, I conceited he ſhould not kill me; alſo when he had got me into his Den, ſince I went not vvith him *willingly*, I believed I ſhould come out alive again. For I have heard, that not any Pilgrim that is taken Captive by Violent Hands, if he keeps Heart-whole tovvards his Maſter, is by the Lavvs of Providence to dye by the Hand of the Enemy. *Robbed*, I looked to be, and Robbed to be ſure I am; but I am as you ſee eſcaped vvith Life, for the vvhich I thank my King as Author, and you as the Means. Other Brunts I alſo look for, but this I have reſolved on, to wit, to run vvhen I can, to go vvhen I cannot run, and to creep vvhen I cannot go. As to the main, I thank him that loves me, I am fixed; my way is before me, my Mind is beyond the *River* that has no Bridge, tho' I am as you ſee, but of a *feeble mind*.

1 Theſſ. 5. 14.

Mark this.

Mark this.

Hon. *Then ſaid old* Mr. Honeſt, *Have not you ſome time ago, been acquainted with one* Mr. Fearing, *a* Pilgrim?

Feeble.

Feeble. Acquainted vvith him; Yes. He came from the Town of *Supidity*, vvhich lieth *four Degrees* to the Northvvard of the City of *Deſtruction*, and as many off, of vvhere I vvas born; Yet vve vvere vvell acquainted, for indeed he vvas mine Uncle, my Fathers Brother; he and I have been much of a Temper, he vvas a little ſhorter than I, but yet vve vvere much of a Complexion.

Mr. Fearing *Mr.* Feeble-mind's *Uncle.*

Hon. I *perceive you knew him, and I am apt to believe alſo that you were related one to another; for you have his whitely Look, a Caſte like his with your Eye, and your Speech is much alike.*

Feeble-mind *has ſome of Mr.* Fearing's *Features.*

Feebl. Moſt have ſaid ſo, that have knovvn us both, and beſides, vvhat I have read in him, I have for the moſt part found in my ſelf.

Gaius. *Come Sir, ſaid good* Gaius, *be of good Chear, you are welcome to me, and to my Houſe; and what thou haſt a mind to, call for freely; and what thou would'ſt have my Servants do for thee, they will do it with a ready Mind.*

Gaius *Comforts him.*

Feebl. Then ſaid Mr. *Feeble-mind*, This is unexpected Favour, and as the Sun ſhining out of a very dark Cloud: Did Giant *Slay-good* intend me this Favour when he ſtop'd me, and reſolved to let me go no further? Did he intend that after he had rifled my Pockets, I ſhould go to *Gaius mine Hoſt*? Yet ſo it is.

Notice to be taken of Providence.

Tidings how one Not-right *was ſlain with a Thunder-bolt, and Mr.* Feeble-mind's *Comment upon it.*

Now, juſt as Mr. *Feeble-mind*, and *Gaius* was thus in talk; there comes one running, and called at the Door and told, That about a Mile and an half off, ther was one Mr.

Mr. *Not-right* a Pilgrim, ſtruck dead upon the place where he was, with a *Thunder-bolt*.

Feeb!. Alas! ſaid Mr. *Feeble-mind*, is he ſlain? he overtook me ſome days before I came ſo far as hither, and would be my Company-keeper: He alſo was with me when *Slay-good* the Giant took me, but he was nimble of his Heels, and eſcaped: But it ſeems, he eſcaped to die, and I was took to live.

What, one would think, doth ſeek to ſlay out right,
Oft times, delivers from the ſaddeſt Plight.
That very Providence, *whoſe Face is* Death,
Doth oft-times, to the lowly, Life bequeath.
I taken was, he did eſcape and flee,
Hands Croſt, gives Death to him, and Life to me.

Now about this time *Matthew* and *Mercy* were Married; alſo *Gaius* gave his Daughter *Phebe* to *James*, *Matthew*'s Brother, to Wife; after which time, they yet ſtayed above ten days at *Gaius*'s Houſe, ſpending their time, and the Seaſons, like as Pilgrims uſe to do.

The Pilgrims prepare to go forward.

When they were to depart, *Gaius* made them a Feaſt, and they did eat and drink, and were merry. Now the Hour was come that they muſt be gone, wherefore Mr. *Great-heart* called for a Reckoning. But *Gaius* told him, that at his Houſe, it was not the Cuſtom for *Pilgrims* to pay for their Entertainment. He boarded them by the year, but looked for his pay from the good *Samaritane*, who had promiſed him at his return, whatſoever Charge he was at with them, faithfully to repay him. Then ſaid Mr. *Great-heart* to him.

Luke 10. 33, 34, 35.

How they greet one another at parting.

1 Joh. 5. 6.

Great-

Greath. *Beloved, thou dost faithfully, whatsoever thou dost, to the Brethren and to Strangers, which have born Witness of thy Charity before the Church. Whom if thou (yet) bring forward on their Fourney after a Godly sort, thou shalt do well.*

Then *Gaius* took his leave of them all, and his Children, and particularly of Mr. *Feeble-mind*. He also gave him something to drink by the way. Gaius *his last kindness to* Feeble-mind.

Now Mr. *Feeble-mind*, when they were going out of the Door, made as if he intended to linger. The which, when Mr. *Great-heart* espied, he said, come Mr. *Feeble-mind*, pray do you go along with us, I will be your *Conductor*, and you shall fare as the rest.

Feebl. *Alas*, I *want a suitable Companion you are all lusty and strong, but I, as you see, am weak*; I *chuse therefore rather to come behind, lest, by reason of my many* Infirmities, *I should be both a Burthen to my self, and to you. I am, as I said, a man of a weak and feeble-mind, and shall be offended and made weak at that which others can bear. I shall like no Laughing, I shall like no gay Attire, I shall like no unprofitable Questions. Nay, I am so weak a Man, as to be offended with that which others have a liberty to do. I do not yet know all the Truth; I am a very ignorant* Christian-man; *sometimes if I hear some rejoyce in the Lord, it troubles me because I cannot do so too. It is with me, as it is with a weak Man among the strong, or as with a sick Man among the healthy, or as a Lamp despised (He that is ready to slip with his Feet, is as a Lamp despised in the Thought of him that is at ease.)* Job 12. 5. *So that I know not what to do.* Feeble-mind *for going behind.* His Excuse *for it.*

Gr.

Great-heart's *Commission.* 1 Thes. 5. 14. Rom. 14. 1 Cor. 8.

Great. But Brother, said Mr. *Great-heart*, I have it in *Commission*, to comfort the *feeble-minded*, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help, we will deny our selves of some things, both *Opinionative* and *Practical*, for your sake; we will not enter into doubtful Disputations before you, we will be made all things to you, rather than you shall be left behind.

Chap. 9. 22. *A Christian Spirit.*

Now, all this while they were at *Gaius*'s Door; and behold as they were thus in the heat of their Discourse, Mr. *Ready-to-hault* came by, with his *Crutches* in his hand, and he also was going on Pilgrimage.

Psal. 38. 17. *Promises.*

Feebl. *Then said Mr.* Feeble-mind *to him, Man! how camest thou hither? I was but just now complaining that I had not a suitable Companion, but thou art according to my Wish. Welcome, welcome good Mr.* Ready-to-hault, *I hope thee and I may be some help.*

Feeble-mind *glad to see* Ready-to-halt *come by.*

Ready-to. I shall be glad of thy Company, said the other; and good Mr. *Feeble-mind*, rather than we will part, since we are thus happily met, I will lend thee one of my Crutches.

Feebl. *Nay, said he, tho' I thank thee for thy good Will, I am not inclined to hault before I am Lame. How be it, I think when occasion is, it may help me against a Dog.*

Ready-to. If either my *self*, or my *Crutches*, can do thee a pleasure, we are both at thy Command, good Mr. *Feeble-mind.*

Thus therefore they went on, Mr. *Great-heart* and Mr. *Honest* went before, *Christiana* and her Children went next, and Mr. *Feeble-mind* and Mr. *Ready-to-hault* came behind

hind with his Crutches. Then said Mr. *Honest*,

Hon. *Pray Sir, now we are upon the Road, tell us some profitable things of some that have gone on Pilgrimage before us.* New Talk.

Greath. With a good Will. I suppose you have heard how *Christian* of old, did meet with *Apollyon* in the Valley of *Humiliation*, and also what hard work he had to go thorow the Valley of the Shadow of Death. Also I think you cannot but have heard how *Faithful* was put to it with *Madam Wanton*, with *Adam* the first, with one *Discontent*, and *Shame*; four as deceitful Villains, as a man can meet with upon the Road. 1 Part *from* pag. 111, *to* pag. 122.

Hon. *Yes, I have heard of all this; but indeed, good* Faithful, *was hardest put to it with* Shame, *he was an unwearied one.*

Greath Ai, for as the Pilgrim well said, He of all men had the wrong Name.

Hon. *But pray Sir, where was it that* Christian *and* Faithful *met* Talkative? *that same was also a notable one.*

Greath. He was a confident Fool, yet many follows his ways.

Hon. *He had like to a beguiled* Faithful.

Greath. Ai, But *Christian* put him into a way quickly to find him out. Thus they went on till they came at the place where *Evangelist*, met with *Christian* and *Faithful*, and Propesied to them of what should befall them at *Vanity*-Fair. 1 Part pag. 123. pag. 127. pag. 144.

Greath. Then said their *Guide*, Hereabouts did *Christian* and *Faithful* meet with *Evangelist*, who Propheſied to them of what Troubles they ſhould meet with at *Vanity*-Fair.

Hon.

Hon. *Say you so!* I *dare say it was a hard Chapter that then he did read unto them.*

1 Part pag. 157. &c.

Greath. 'Twas so, but he gave them Incouragement withal. But what do we talk of them, they were a couple of Lion-like Men; they had set their Faces like Flints. Don't you remember how undaunted they were when they stood before the Judge?

Hon. *Well* Faithful, *bravely suffered!*

Greath. So he did, and as brave things came on't: For *Hopeful* and some others, as the Story relates it, were Converted by his Death.

Hon. *Well, but pray go on; for you are well acquainted with things.*

Greath. Above all that *Christian* met with after he had passed thorow *Vanity-Fair*, one *By-ends* was the arch one.

1 Part pag. 167.

Hon. *By-ends; what was he?*

Greath. A very arch Fellow, a downright Hypocrite; one that would be Religious, which way ever the World went, but so cunning, that he would be sure neither to lose, nor suffer for it.

He had his *Mode* of Religion for every fresh occasion, and his Wife was as good at it as he. He would turn and change from Opinion to Opinion; yea, and plead for so doing too. But so far as I could learn, he came to an ill End with his *By-ends*, nor did I ever hear that any of his Children were ever of any Esteem with any that truly feared God.

They are come within sight of Vanity. Psal. 21. 16.

Now by this time, they were come within sight of the Town of *Vanity*, where *Vanity Fair* is kept. So when they saw that they were so near the Town, they consulted with

with one another how they ſhould paſs thorow the Town, and ſome ſaid one thing, and ſome another. At laſt Mr. *Great-heart*, ſaid, I have, as you may underſtand, often been a *Conductor* of Pilgrims thorow *this* Town; Now I am acquainted with one Mr. *Mnaſon*, a *Cypruſian* by Nation, an old Diſciple, at whoſe Houſe we may Lodge. If you think good, ſaid he, we will turn in there.

They enter into one Mr. Mnaſons to Lodge.

Content, ſaid old *Honeſt*; Content, ſaid *Chriſtiana*; Content, ſaid Mr. *Feeble-mind*; and ſo they ſaid all. Now you muſt think it was *Even-tide*, by that they got to the outſide of the Town, but Mr. *Great-heart* knew the way to the Old man's Houſe. So thither they came; and he called at the Door, and the old Man within knew his Tongue ſo ſoon as ever he heard it; ſo he opened, and they all came in. Then ſaid *Mnaſon* their Hoſt, how far have ye come to day? So they ſaid, from the Houſe of *Gaius* our Friend. I promiſe you, ſaid he, you have gone a good ſtitch, you may well be a weary; ſit down. So they ſat down.

Greath. *Then ſaid their Guide, Come what Chear Sirs, I dare ſay you are welcome to my Friend.*

Mna. I alſo, ſaid Mr. *Mnaſon*, do bid you Welcome; and whatever you want, do but ſay, and we will do what we can to get it for you.

They are glad of entertainment.

Hon. *Our great Want, a while ſince, was Harbour, and good Company, and now I hope we have both.*

Mna. For Harbour, you ſee what it is, but for good Company, that will appear in the Tryal.

Greath. *Well, said* Mr. *Great-heart, will you have the Pilgrims up into their Lodging?*

Mna. I will, said Mr. *Mnason.* So he had them to their respective Places; and also shewed them a very fair Dining-Room where they might be and Sup together, until time was come to go to Rest.

Now when they were set in their places, and were a little cheary after their Journey, Mr. *Honest* asked his Landlord if there were any store of good People in the Town?

Mna. We have a few, for indeed they are but a few, when compared with them on the other side.

They desire to see some of the good People in the Town.

Hon. *But how shall we do to see some of them? for the sight of good Men to them that are going on Pilgrimage, is like to the appearing of the Moon and Stars to them that are sailing upon the Seas.*

Mna. Then Mr. *Mnason* stamped with his Foot, and his Daughter *Grace* came up; so he said unto her, *Grace*, go you, tell my Friends, Mr. *Contrite*, Mr. *Holyman*, Mr. *Loveſaint*, Mr. *Dare-not-ly*, and Mr. *Penitent*; that I have a Friend or two at my House, that have a mind this Evening to see them.

Some sent for.

So *Grace* went to call them, and they came, and after Salutation made, they sat down together at the Table.

Then said Mr. *Mnason* their Landlord, My Neighbours, I have, as you see, a company of *Strangers*, come to my House, they are *Pilgrims*: They come from afar, and are going to Mount *Sion*. But who, quoth he, do you think this is? pointing

pointing with his Finger to *Christiana*. It is *Christiana*, the Wife of *Christian*, that famous Pilgrim, who with *Faithful* his Brother were so shamefully handled in our Town. At that they stood amazed, saying, We little thought to see *Christiana*, when *Grace* came to call us, wherefore this is a very comfortable Surprize. Then they asked her of her welfare, and if these young Men were her Husbands Sons. And when she had told them they were; they said, The King whom you love, and serve, make you as your Father, and bring you where he is in Peace.

Some Talk betwixt Mr. Honest and Contrite.

Hon. Then Mr. *Honest (when they were all sat down) asked Mr.* Contrite *and the rest, in what posture their Town was at present?*

Cont. You may be sure we are full of Hurry, in Fair time. * 'T.. hard keeping our Hearts and Spirits in any good Order, when we are in a cumbred condition. He that lives in such a place as this is, and that has to do with such as we have, has need of an Item to caution him to take heed, every moment of the day.

** The Fruit of Watchfulness.*

Hon. *But how are your Neighbours for quietness?*

Cont. They are much more moderate now than formerly. You know how *Christian* and *Faithful* were us..d at our Town; but of late, I say, they have been far more moderate. I think the Blood of *Faithful* lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more; In *those* days we were afraid to walk the Streets, but *now*

Persecution not so hot at Vanity Fair as formerly.

we can shew our Heads. *Then* the Name of a Professor was odious, *now*, especially in some parts of our Town (for you know our Town is large) Religion is counted Honourable.

Then said Mr. Contrite *to them, Pray how fareth it with you in your Pilgrimage, how stands the Country affected towards you?*

Hon. It happens to us, as it happeneth to Way-faring-men; sometimes our way is clean, sometimes foul; sometimes up-hill, sometimes down-hill; We are seldom at a Certainty. The Wind is not always on our Backs, nor is every one a Friend that we meet with in the Way. We have met with some notable Rubs already; and what are yet behind we know not, but for the most part we find it true, that has been talked of old, *A good Man must suffer Trouble.*

Contrit. *You talk of Rubs, what Rubs have you met withal?*

Hon. Nay ask Mr. *Great-heart* our Guide, for he can give the best Account of that.

Great. We have been beset three or four times already: First *Christiana* and her Children were beset with two Ruffians, that they feared would a took away their Lives; We was beset with Gyant *Bloody-man*, Gyant *Maul*, and Gyant *Slay-good*. Indeed we did rather beset the last, than were beset of him: And thus it was. After we had been some time at the House of *Gaius, mine Host, and of the whole Church*, we were minded upon a time to take our Weapons with us, and go see if we could light upon any of those that were Enemies

to

to Pilgrims; (for we heard that there was a notable one thereabouts.) Now *Gaius* knew his *Haunt* better than I, because he dwelt thereabout, so we looked and looked, till at last we discerned the mouth of his Cave; then we were glad and pluck'd up our Spirits. So we approached up to his *Den*, and lo when we came there, he had dragged by meer force into his Net, this *poor man*, Mr. *Feeble-mind*, and was about to bring him to his End. But when he saw us, supposing as we thought, he had had another Prey, he left the poor Man in his Hole, and came out. So we fell to it full sore, and he lustily laid about him; but in conclusion, he was brought down to the Ground, and his Head cut off, and set up by the Way-side for a Terror to such as should after practise such Ungodliness. That I tell you the Truth, here is the Man himself to affirm it, who was as a Lamb taken out of the Mouth of the Lyon.

Feebl. *Then said* Mr. Feeble-mind, *I found this true to my Cost, and Comfort; to my Cost, when he threatned to pick my Bones every moment; and to my Comfort, when I saw* Mr. Great-heart *and his Friends with their Weapons approach so near for my* Deliverance.

Holym. Then said Mr. *Holy-man*, There are two things that they have need to be possessed with that go on Pilgrimage, *Courage* and an *unspotted Life*. If they have not *Courage*, they can never hold on their way; and if their Lives be *loose*, they will make the very Name of a *Pilgrim* stink. *Mr. Holy-man's Speech.*

Love-s. Then said Mr. *Love-saint*; I hope this *Mr. Love-saint's Speech.*

this Caution is not needful amongſt you. But truly there are many that go upon the Road, that rather declare themſelves Strangers to Pilgrimage, than Strangers and Pilgrims in this Earth.

Mr. Dare-not-ly *his Speech.*

Darenot. *Then ſaid* Mr. Dare-not-ly, *'Tis true; they neither have the Pilgrims* Weed, *nor the Pilgrims Courage; they go not uprightly, but all* awrie *with their Feet, one Shoe goeth* inward, *another* outward, *and their Hoſen out behind*; there a *Rag*, and there a *Rent*, to the Diſparagement of their Lord.

Mr. Penitent *his Speech.*

Penit. Theſe things, ſaid Mr. *Penitent*, they ought to be troubled for, nor are the Pilgrims like to have that Grace put upon them and their Pilgrims Progreſs, as they deſire, until the way is cleared of ſuch Spots and Blemiſhes.

Thus they ſat talking and ſpending the time, until Supper was ſet upon the Table. Unto vvhich they went and refreſhed their vveary Bodies, ſo they vvent to Reſt. Now they ſtayed in this Fair a great while, at the Houſe of this Mr. *Mnaſon*, who in proceſs of time gave his Daughter *Grace* unto *Samuel Chriſtiana*'s Son, to Wife, and his Daughtea *Martha* to *Joſeph*.

The time, as I ſaid, that they lay here, vvas long (for it was not now as in former times.) Wherefore the *Pilgrims* grew acquainted vvith many of the good people of the Town, and did them vvhat ſervice they could. *Mercy*, as ſhe vvas vvont, laboured much for the Poor, vvherefore their Bellies and Backs bleſſed her, and ſhe vvas there an Ornament to her Profeſſion. And to ſay the truth, for *Grace*, *Phebe*, and *Martha*, they

they were all of a very good Nature, and did much good in their place. They were also all of them very Fruitful, so that *Christian's* Name, as was said before, was like to live in the World.

While they lay here, there came a *Monster* out of the Woods, and slew many of the People of the Town. It would also carry away their Children and teach them to suck it's Whelps. Now no Man in the Town durst so much as Face this *Monster*; but all Men fled when they heard of the noise of his coming. *A Monster.*

The *Monster* was like unto no one Beast upon the Earth. Its Body was like a Dragon, and it had seven Heads and ten Horns. *It made great havock of Children, and yet it was governed by a Woman.* This *Monster* propounded Conditions to Men; and such Men as loved their Lives more then their Souls, accepted of those Conditions, So they came under. Rev. 12. 3. *His Shape. His Nature.*

Now this Mr. *Great-heart*, together with these that came to visit the Pilgrims at Mr. *Mnason's* House, entred into a Covenant to go and ingage this Beast, if perhaps they might deliver the People of this Town, from the Paws and Mouth of this so devouring a Serpent.

Then did Mr. *Great-heart*, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Dare-not-lye*, and Mr. *Penitent* with their Weapons go forth to meet him. Now the *Monster* at first was very Rampant, and looked upon these Enemies with great Disdain, but they so be-laboured him, being sturdy Men at Arms, that they made him make a Retreat: so they came home to Mr. *Mnasons* House again. *How to ingage.*

The *Monſter*, you muſt know, had his certain Seaſons to come out in, and to make his Attempts upon the Children of the People of the Town, alſo theſe Seaſons did theſe valiant Worthies watch him in, and did continually aſſault him; in ſo much, that in proceſs of time, he became not only wounded, but lame; alſo he has not made that havock of the Townſ-mens Children, as formerly he has done. And it is verily believed by ſome, that this Beaſt will die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows, of great Fame in this Town, ſo that many of the People that wanted their taſte of things, yet had a Reverend Eſteem and Reſpect for them. Upon this account therefore it was that theſe Pilgrims got not much hurt here. True, there were ſome of the baſer ſort that could ſee no more then a *Mole*, nor underſtand more than a Beaſt, theſe had no reverence for theſe Men, nor took they notice of their Valour or Adventures.

Well, the time drew on that the Pilgrims muſt go on their way, wherefore they prepared for their Journey. They ſent for their Friends, they conferred vvith them, they had ſome time ſet apart therein to commit each other to the Protection of their Prince. There vvas again, that brought them of ſuch things as they had, that vvas fit for the vveak, and the ſtrong, Act. 28. 10. for the Women, and the Men; and ſo *laded* them vvith ſuch things as vvas neceſſary.

Then they ſet forwards on their way, and

and their Friends accompanying them so far as vvas convenient; they again committed each other to the Protection of their King, and parted.

They therefore that were of the Pilgrims Company went on, and Mr. *Great-heart* went before them; now the Women and Children being vveakly, they vvere forced to go as they could bear, by this means Mr. *Ready-to-halt* and Mr. *Feeble-mind* had more to sympathize with their Condition.

When they were gone from the Townsmen, and when their Friends had bid them farewel, they quickly came to the place where *Faithful* was put to Death: There therefore they made a stand, and thanked him that had enabled him to bear his Cross so well, and the rather, because they now found that they had a benefit by such a manly Suffering as his was.

They went on therefore after this, a good way further, talking of *Christian* and *Faithful*, and how *Hopeful* joyned himself to *Christian* after that *Faithful* was dead. 1 Part P. 285.

Now they were come up with the *Hill Lucre*, where the *Silver-mine* was, which took *Demas* off from his Pilgrimage, and into which, as some think, *By-ends* fell and perished; wherefore they considered that. But when they were come to the old Monument that stood over against the *Hill Lucre*, to wit, to the Pillar of Salt that stood also within view of *Sodom*, and its stinking Lake; they marvelled, as did *Christian* before, that Men of that Knowledge and ripeness of Wit as they were, should be

so blinded as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, specially if that thing upon which they look, has an attracting Virtue upon the foolish Eye.

1 Part pag. 189. I saw now that they went on till they came at the River that was on this side of the delectable Mountains. To the River where the fine Trees grow on both sides, and whose Leaves, if taken inwardly, are Psal. 23. good against Surfeits; where the Meadows are green all the year long, and where they might lie down safely.

By this River side in the Meadow, there were Cotes and Folds for Sheep, an House built for the *nourishing* and bringing up of those Lambs, the Babes of those Women Heb. 5. 2. that go on Pilgrimage. Also there was Is. 40. 11. here one that was intrusted with them, who could have compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with young. Now to the Care of *this Man*, *Christiana* admonished her four Daughters to commit their little ones; that by these Waters they might be housed, harboured, succoured and nourished, and that none of them might Jer. 23. 4. *be lacking in time to come.* This Man, if Ezek. 34. 11, any of them go astray, or be lost, he will 12, 13, 14, bring them again, he will also bind up that 15, 16. which was broken, and will strengthen them that are sick. Here they will never want Meat, and Drink, and Cloathing, here they will be kept from Thieves and Robbers, for this Man will dye before one

of those committed to his Trust, shall be lost. Besides, here they shall be sure to have good *Nurture* and Admonition, and shall be taught to walk in right Paths, and that you know is a Favour of no small account. Also here, as you see, are delicate *Waters*, pleasant *Meadows*, dainty *Flowers*, variety of *Trees*, and such as bear *wholesom Fruit*. Fruit, not like that that *Matthew* eat of, that fell over the Wall out of *Belzebubs* Garden, but Fruit that procureth Health where there is none, and that continueth and increaseth it where it is. John 10.16.

So they were content to commit their little Ones to him; and that which was also an Incouragement to them so to do, was for that all this was to be at the Charge of the King, and so was an Hospital to young Children, and *Orphans*.

Now they went on: And when they were come to *By-path* Meadow, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by Gyant *Despair*, and put into *Doubting* Castle: They sate down and consulted what was best to be done, to wit, now they were so strong, and had got such a Man as Mr. *Great-heart* for their Conductor; whether they had not best to make an Attempt upon the Gyant, demolish his Castle, and if there were any Pilgrims in it, to set them at liberty before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon *Unconsecrated* Ground, another said they might, provided their end was good; but Mr. *Great-heart* said, Though *They being come to* By-path *Stile, have a mind to have a pluck with* Gyant Despair. 1 Part, pag. 191, 195.

that

that Assertion offered last, cannot be universally true, yet I have a Commandment to resist Sin, to overcome Evil, to fight the good Fight of Faith: And I pray, with whom should I fight this good Fight, if not with Gyant *Despair*? I will therefore attempt the taking away of his Life, and the demolishing of *Doubting* Castle. Then said he, who will go with me? Then said old *Honest*, I will, and so will we too, said *Christian*'s four Sons, *Matthew*, *Samuel*, *James* and *Joseph*, for they were young Men and strong.

1 John 2. 13 14.

So they left the Women in the Road, and with them Mr. *Feeble-mind*, and Mr. *Ready-to-halt*, with his Crutches, to be their *Guard*, until they came back, for in that place the Gyant *Despair* dwelt so near, they keeping in the Road, *A little Child might lead them.*

Isa. 11. 6.

So Mr. *Great-heart*, old *Honest*, and the four young Men, went to go up to *Doubting* Castle, to look for Gyant *Despair*: When they came at the Castle Gate, they knocked for Entrance with an unusual Noise, At that the old Gyant comes to the Gate, and *Diffidence* his Wife follows: Then said he, Who, and what is he, that is so hardy as after this manner to molest the Gyant *Despair*? Mr. *Great-heart* replyed, It is I, *Great-heart*, one of the King of the Celestial Countrys Conductors of Pilgrims to their Place. And I demand of thee that thou open thy Gates for my Entrance, prepare thy self also to Fight, for I am come to take away thy Head, and to demolish *Doubting* Castle.

Now

Now Gyant *Despair*, because he was a Gyant, thought no Man could overcome him, and again, thought he, since heretofore I have made a Conquest of Angels, shall *Great-heart* make me afraid? So he harnessed himself and went out: he had a Cap of Steel upon his *Head*, a Brestplate of Fire girded to him, and he came out in Iron Shoes, with a great Club in his *Hand*: Then these six Men made up to him, and beset him behind and before; also when *Diffidence*, the Gyantess, came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and Gyant *Despair* was brought down to the Ground, *but was very loth to dye*: He strugled hard, and had, as they say, as many Lives as a Cat, but *Great-heart* was his Death, for he left him not till he had severed his *Head* from his Shoulders.

Despair has overcome Angels.

Despair is loth to die.

Then they fell to demolishing *Doubting* Castle, and that you know might with ease be done, since Gyant *Despair* was Dead. They were seven Days in destroying of that; and in it of Pilgrims, they found one Mr. *Despondency*, almost starved to Death, and one *Much-afraid* his Daughter; these two they saved alive. But it would a made you a wondered to have seen the dead Bodies that lay here and there in the Castle Yard, and how full of dead mens Bones the Dungeon was.

Doubting Castle demolished.

When Mr. *Great-heart* and his Companions had performed this Exploit, they took Mr. *Despondency*, and his Daughter *Much-afraid*, into their Protection, for they were honest People, tho' they were

Prisoners

Priſoners in *Doubting* Caſtle, to that Tyrant Giant *Deſpair*. They therefore I ſay, took with them the Head of the Giant (for his Body they had buried under a heap of Stones) and down to the Road and to their Companions they came, and ſhewed them what they had done. Now when *Feeble-mind*, and *Ready-to-halt* ſaw that it was the Head of Giant *Deſpair* indeed, they were very jocund and merry. Now *Chriſtiana*, if need was, could play upon the *Vial*, and her Daughter *Mercy* upon the *Lute*: So, ſince they were ſo merry diſpoſed, ſhe plaid them a Leſſon, and *Ready-to-halt* would Dance. So he took *Deſpondencie*'s Daughter, named *Muck-afraid*, by the Hand, and to Dancing they went in the the Road. True, he could not Dance without one Crutch in his Hand, but I promiſe you, he footed it well; alſo the Girl was to be commended, for ſhe anſwered the Muſick handſomely.

They have Muſick and Dancing for Joy.

As for Mr. *Deſpondency*, the Muſick was not much to him, he was for feeding rather then Dancing, for that he was almoſt ſtarved. So *Chriſtiana* gave him ſome of her bottle of Spirits for preſent Relief, and then prepared him ſomething to eat; and in little time the old Gentleman came to himſelf, and began to be finely revived.

Now I ſaw in my Dream, when all theſe theſe things were finiſhed, Mr. *Great-heart* took the Head of *Giant-Deſpair*, and ſet it upon a Pole by the High-way ſide, right over againſt the Pillar that *Chriſtian* erected for a *Caution* to Pilgrims that came after, to take heed of entring into his Grounds.

Then

Then he writ under it upon a Marble Stone, these Verses following.

This is the Head of him, whose Name only, — *A Monument of Deliverance*
In former times, did Pilgrims *terrifie.*
His Castle's *down, and* Diffidence *his Wife,*
Brave Master Great-heart *has bereft of Life.*
Despondency, *his Daughter* Much-afraid,
Great-heart, *for them also the man has play'd.*
Who hereof doubts, if he'l but cast his Eye,
Up hither, may his Scruples satisfie.
This Head, also when doubting Cripples dance,
Doth shew from Fears *they have Deliverance.*

When these men had thus bravely shewed themselves against *Doubting-Castle*, and had slain *Giant-Despair*, they went forward, and went on till they came to the *Delectable* Mountains, where *Christian* and *Hopeful* refreshed themselves with the Varieties of the Place. They also acquainted themselves with the Shepherds there, who welcomed them as they had done *Christian* before, unto the delectable Mountains.

Now the Shepherds seeing so great a train follow Mr. *Great-heart* (for with him they were well acquainted) they said unto him, Good Sir, you have got a goodly Company here; pray where did you find all these?

Then Mr. *Great-heart* replyed,

First here's Christiana *and her train,* — *The Guides Speech to the Shepherds.*
Her Sons, & her Sons Wives, who like the Wain
Keep by the Pole, and do by Compass steer,
From Sin to Grace, else they had not been here.
Next here's old Honest *come on Pilgrimage,*
Ready-to-hault *too, who I dare ingage,*
True hearted is, and so is Feeble-mind,
Who willing was, not to be left behind.

Despon-

Tho Doubting Caſtle be demoliſhed,
And the Giant Deſpair hath loſt his head:
Sin can rebuild the Caſtle, make't remain,
And make Deſpair the Giant live again.

Despondency, *good-man, is coming after,*
And so also is Much-afraid, *his Daughter.*
May we have Entertainment here, or must
We further go? let's know whereon to trust.

Their Entertainment. Mat. 25. 40.

Then said the Shepherds; This is a comfortable Company, you are welcome to us, for we have for the *Feeble*, as for the *Strong*; our Prince has an Eye to what is done to the least of these. Therefore Infirmity must not be a block to our Entertainment. So they had them to the Palace Door, and then said unto them, Come in Mr. *Feeble-mind*, come in Mr. *Ready-to-halt*, come in Mr. *Despondency*, and Mrs. *Much-afraid* his Daughter. These *Mr. Great-heart*, said the Shepherds to the Guide, we call in by Name, for that they are most subject to draw back; but as for you, and the rest that are *strong*, we leave you to your wonted Liberty. Then said Mr. *Great-heart*, This day I see that Grace doth shine in your Faces, and that you are my Lords shepherds indeed; for that you have not pushed these Diseased neither with Side nor Shoulder, but have rather strewed their way into the Palace with Flowers, as you should.

A Description of false Shepherds. Ezek. 34. 21

So the Feeble and Weak went in, and Mr. *Great-heart*, and the rest did follow. When they were also set down, the Shepherds said to those of the weakest sort, What is it that you would have? For said they, all things must be managed here, to the supporting of the weak, as well as to the warning of the Unruly.

So they made them a Feaſt of things eaſie of Digeſtion, and that were pleaſant to the Palate, and nouriſhing; the which when they had received, they went to their reſt, each one reſpectively unto his proper place. When Morning was come, becauſe the Mountains were high, and the day clear; and becauſe it was the Cuſtom of the Shepherds to ſhew to the Pilgrims, before their Departure, ſome Rarities; therefore after they were ready, and had refreſhed themſelves, the Shepherds took them out into the Fields and ſhewed them firſt, what they had ſhewed to *Chriſtian* before.

Then they had them to ſome new places.

Mount Marvel.

1 Part. pag. 226.

The firſt was to *Mount-Marvel*, where they looked, and behold a Man at a Diſtance, *that tumbled the Hills about with Words.* Then they asked the Shepherds what that ſhould mean? So they told him, that that man was the Son of one *Great-grace*, of whom you read in the firſt part of the Records of the *Pilgrims Progreſs.* And he is ſet there to teach Pilgrims how to believe down, or to tumble out of their ways, what Difficulties they ſhall meet with, by Faith. Then ſaid Mr. *Great-heart*, I know him, he is a man above many.

Mark 11.23, 24.

Mount Innocent.

Then they had them to another place called *Mount-Innocent.* And there they ſaw a man cloathed all in White; and two men, *Prejudice*, and *Ill-will*, continually caſting Dirt upon him. Now behold the Dirt, what-

whatsoever they cast at him, would in little time fall off again, and his Garment would look as clear as if no Dirt had been cast thereat.

Then said the Pilgrims what means this? The Shepherds answered, This man is named *Godly-man*, and this Garment is to shew the Innocency of his Life. Now those that throw Dirt at him, are such as hate his *Well-doing*, but as you see the Dirt will not stick upon his Cloaths, so it shall be with him that liveth truly Innocently in the World. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent will cause that their *Innocence* shall break forth as the Light, and their Righteousness as the Noon-day.

Mount Charity.

Then they took them, and had them to *Mount-Charity*, where they shewed them a man that had a bundle of Cloth lying before him, out of which he cut Coats and Garments, for the Poor that stood about him; yet his Bundle or Role of Cloth was never the less.

Then said they, what should this be? This is, said the Shepherds, to shew you, That he that has a Heart to give of his Labour to the Poor, shall never want wherewithal. He that watereth shall be watered himself. And the Cake that the Widdow gave to the Prophet, did not cause that she had ever the less in her Barrel.

The Work of one Fool, and one Want-wit.

They had them also to a place where they saw one *Fool*, and one *Want-wit*, washing

ing of an *Ethiopian* with intention to make him white, but the more they washed him, the blacker he was. They then asked the Shepherds what that should mean. So they told them, saying, Thus shall it be with the vile Person; all means used to get such an one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the *Pharisees*, and so shall it be with all Hypocrites.

1 Part, pag. 211.

Then said *Mercy* the Wife of *Matthew* to *Christiana* her Mother, Mother, I would, if it might be, see the Hole in the Hill; or that, commonly called the *By-way* to Hell. So her Mother brake her mind to the Shepherds. Then they went to the Door; it was in the side of an Hill, and they opened it, and bid *Mercy* hearken a while. So she hearkened, and heard one saying, *Cursed be my Father for holding of my Feet back from the way of Peace and Life*; and another said, *O that I had been torn in pieces before I had, to save my Life, lost my Soul*; and another said, *If I were to live again, how would I deny my self rather then come to this Place.* Then there was as if the very Earth had groaned, and quaked under the Feet of this young Woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this Place.

Mercy has a mind to see the hole in the Hill.

Now when the Shepherds had shewed them all these things, then they had them back to the Palace, and entertained them with what the House would afford; but *Mercy* being a young, and breeding Woman, longed for something which she saw there, but was ashamed to ask. Her Mother-

ther-in-law then asked her what she ailed, for she looked as one not well. Then said *Mercy*, *There is a Looking-glass hangs up in the Dining-room*, off of which I cannot take my mind; if therefore I have it not, I think I shall Miscarry. Then said her Mother, I will mention thy Wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay my Daughter, said she, it is no Shame, but a Virtue, to long for such a thing as that; so *Mercy* said, Then Mother, if you please, ask the Shepherds if they are willing to sell it. Mercy longeth, and for what.

Now the Glass was one of a thousand. It would present a man, one way with his own Feature exactly, and turn it but another way, and it would shew one the very Face and Similitude of the Prince of Pilgrims himself. Yea I have talked with them that can tell, and they have said, that they have seen the very Crown of Thorns upon his Head, by looking in that Glass, they have therein also seen the holes in his Hands, in his Feet, and his Side. Yea such an excellency is there in that Glass, that it will shew him to one where they have a mind to see him; whether living or dead, whether in Earth or Heaven, whether in a State of Humiliation, or in his Exaltation, whether coming to Suffer, or coming to Reign. *It was the Word of God.* Jam. 1. 23. 1 Cor. 13. 12. 2 Cor. 3. 18.

Christiana therefore went to the Shepherds apart. (Now the Names of the Shepherds are *Knowledge*, *Experience*, *Watchful*, and *Sincere*,) and said unto them. There is one of my Daughters a breeding 1 Part, pag. 207.

Woman

Woman, that, I think doth long for ſomething that ſhe hath ſeen in this Houſe, and ſhe thinks ſhe ſhall miſcarry if ſhe ſhould by you be deny'd.

She doth not loſe her Longing.

Experience. Call her, call her, She ſhall aſſuredly have what we can help her to. So they called her, and ſaid to her, *Mercy*, what is that thing thou wouldeſt have? Then ſhe bluſhed and ſaid, the great Glaſs that hangs up in the Dining-room: So *Sincere* ran and fetched it, and with a joyful Conſent it was given her. Then ſhe bowed her Head, and gave thanks and ſaid, By this I know that I have obtained Favour in your Eyes.

They alſo gave to the other young Women ſuch things as they deſired, and to their Husbands great Commendations, for that they joyned with Mr. *Great-heart* to the ſlaying of *Giant-Deſpair*, and the demoliſhing of *Doubting-Caſtle*.

How the Shepherds adorn the Pilgrims.

About *Chriſtiana's* Neck, the Shepherds put a Bracelet, and ſo they did about the Necks of her four Daughters, alſo they put Ear-rings in their Ears, and Jewels on their Fore-heads.

When they were minded to go hence, they let them go in Peace, but gave not to them thoſe certain Cautions which before were given to *Chriſtian* and his Companion. The Reaſon was, for that theſe had *Great-heart* to be their Guide, who was one that was well acquainted with things, and ſo could give them their Cautions more ſeaſonably, to wit, even then when the Danger was nigh the approaching.

1 Part, pag. 213.

What

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost, by that the time was come that they had need to put them in practice. Wherefore here was the Advantage that this Company had over the other. 1 Part; pag. 233.

From hence they went on Singing, and they said,

Behold, how fitly are the Stages set!
For their Relief, that Pilgrims are become:
And how they us receive without one let,
That make the other Life our Mark and Home.
What Novelties they have, to us they give,
That we, tho Pilgrims, joyful Lives may live.
They do upon us to such things bestow,
That shew we Pilgrims are, where e're we go.

When they were gone from the Shepherds, they quickly came to the Place where *Christian* met with one *Turn-a-way*, that dwelt in the Town of *Apostacy*. Wherefore of him Mr. *Great-heart* their Guide did now put them in mind; saying, This is the place where *Christian* met with one *Turn-a-way*, who carried with him the Character of his Rebellion at his Back. And this I have to say concerning this man, he would hearken to no Counsel, but once a falling, persuasion could not stop him. When he came to the place where the Cross and the Sepulcher was, he did meet with one that did bid him *look there*, but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the way again. But this *Turn-a-way resisted him*, and having

1 Part, pag. 216.

How the Turn-a-way managed his Apostacy. Heb. 26, 27, 28, 29.

having done much *despite* unto him, he got away over the Wall, and so escaped his Hand.

Then they went on, and just at the place where *Little-faith* formerly was Robbed, there stood a man with his Sword drawn, and his Face all bloody. Then said Mr. *Great-heart*, What art thou? The man made Answer, saying, I am one whose Name is *Valiant-for-Truth*, I am a Pilgrim, and am going to the Celestial City. Now as I was in my way, there was three men did beset me, and propounded unto me these three things. 1. Whether I would become one of them? Or go back from whence I came? Or die upon the Place? To the first I answered, I had been a true Man a long Season, and therefore, it could not be expected that I now should cast in my Lot with Thieves. Then they demanded what I would say to the Second. So I told them that the Place from whence I came, had I not found Incommodity there, I had not forsaken it at all, but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the third. And I told them, my Life cost more dear far than that I should lightly give it away. Besides, you have nothing to do thus to put things to my Choice; wherefore at your Peril be it, if you meddle. Then these three, to wit, *Wild-head*, *Inconsiderate*, and *Pragmatick*, drew upon me, and I also drew upon them.

One Valiant-for-Truth *beset with Thieves.*

Prov. 1. 10, 11, 12, 13, 14.

So we fell to it, one against three, for the space of above three Hours, They have left upon me, as you see, some of the Marks

How he behaved himself, and put them to flight.

Marks of their Valour, and have also carried away with them some of mine. They are but just now gone, I suppose they might, as the saying is, hear your Horse dash, and so they betook them to flight.

Greath. *But here was great Odds, three against one.*

Valiant. 'Tis true, but *little* and *more*, are nothing to him that has the Truth on his side. *Though an Host should encamp against me, said one, my Heart shall not fear. Tho War should rise against me, in this will I be Confident, &c.* Besides, said he, I have read in some Records, that one Man has fought an Army; and how many did *Sampson* slay with the Jaw Bone of an Ass!

Psal. 27. 3.

Great-heart wonders at his Valour.

Greath. *Then said the Guide, Why did you not cry out, that some might a-came in for your Succour?*

Valiant. So I did, to my King, who I knew could hear, and afford invisible Help, and that was sufficient for me.

Has a mind to see his Sword, and spends his Judgment on it.

Greath. *Then said* Great-heart *to* Mr. Valiant-for-Truth, *Thou hast worthily behaved thy self; Let me see thy Sword; so he shewed it him.*

When he had taken it in his Hand, and looked thereon a while, he said, Ha! *It is a right* Jerusalem *Blade.*

Isa. 2. 3.

Valiant. It is so. Let a Man have one of *these Blades*, with a Hand to wield it, and skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can but tell how to lay on. Its Edges will never blunt. It will cut *Flesh* and *Bones*; and *Soul*, and *Spirit*, and all.

Ephes. 6. 12, 13, 14, 15, 16, 17.

Heb. 4. 12.

Greath. *But you fought a great while, I wonder you was not weary?*

2 Sam. 23. 10. *The Word. The Faith. Blood.*

Valiant. I fought till my Sword did cleave to my Hand, and when they were joyned together, as if a Sword grew out of my Arm, and when the Blood run throw my Fingers, then I fought with most Courage.

Greath. *Thou hast done well, thou hast resisted unto Blood, striving against Sin. Thou shalt abide by us, come in, and go out with us; for we are thy Companions.*

Then they took him and washed his Wounds, and gave him of what they had, to refresh him, and so they went on together. Now as they went on (because Mr. *Great-heart* was delighted in him (for he loved one greatly that he found to be a Man of his Hands) and because there was with his Company, them that was feeble and weak; Therefore he questioned with him about many things; as first, *What Countryman he was?*

What Countryman Mr. Valiant was.

Valiant. I am of *Dark-land*, for there I was born, and there my Father and Mother are still.

Greath. *Dark-land*, said the Guide, *Doth not that lye upon the same Coast with the City of* Destruction.

How Mr. Valiant came to go on Pilgrimage.

Valiant. Yes it doth. Now that which caused me to come on Pilgrimage, was this: We had one Mr. *Tell-true* came into our parts, and he told it about, what *Christian* had done, that went from the City of *Destruction*. Namely, how he had forsaken his *Wife* and *Children*, and had betaken himself to a *Pilgrims* Life. It was also confidently reported how he had killed a *Serpent* that did come out to resist him in

his Journey, and how he got throw to whither he intended. It was also told what Welcom he had at all his Lords Lodgings; specially when he came to the Gates of the Celestial City. For there, said the Man He was received with sound of Trumpet, by a company of shining Ones. He told it also, how all the Bells in the City did Ring for Joy at his Reception, and what Golden Garments he was cloathed with; with many other things that now I shall forbear to relate. In a word, that man so told the Story of *Christian* and his Travels, that my Heart fell into a burning hast to be gone after him, nor could Father or Mother stay me, nor got from them, and am come thus far on the Way.

Greath. *You came in at the Gate, did you not?*

Valiant. Yes, yes. For the same Man also told us, that all would be nothing if we did not begin to enter this way the Gate. *He begins right.*

Greath. *Look you, the Guide to* Christiana, *The Pilgrimage of your Husband, and what he has gotten thereby, is spread abroad far and near.* Christian's Name famous

Valiant. Why, is this *Christian*'s Wife.

Greath. *Yes, that it is, and these are also her four Sons.*

Valiant, What! and going on Pilgrimage too?

Greath. *Yes verily, they are following after.*

Valiant. It glads me at the Heart! Good-man! How Joyful will he be, when he shall see them that would not go with him, yet to enter after him, in at the Gates into the City? *He is much rejoyced to see* Christian's *Wife.*

Greath. *Without doubt it will be a Comfort to him; for next to the Joy of seeing himself there, it will be a Joy to meet there his Wife and his Children.*

Whether we shall know one another when we come to Heaven.

Valiant. But now you are upon that, pray let me see your Opinion about it. Some make a question whether we shall know one another when we are there?

Greath. *Do they think they shall know themselves then? Or that they shall rejoyce to see themselves in that Bliss? and if they think they shall know and do these; Why not know others, and rejoyce in their Welfare also?*

Again, Since Relations are the second self, tho that State will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about, my beginning to come on Pilgrimage?

Greath. *Pray was not your Father and Mother willing that you should become a Pilgrim?*

Valiant. Oh, no. They used all means imaginable to perswade me to stay at Home.

Greath. *Why, what could they say against it?*

The great Stumbling-blocks that by his Friends were laid in his way.

Valiant. They said it was an idle Life, and if I my self were not inclined to Sloth and Laziness, I would never countenance a Pilgrims Condition.

Greath. *And what did they say else?*

Valiant. Why, They told me that it was a dangerous Way, yea the most dangerous Way in the World, said they, is that which the Pilgrims go.

Greath. *Did they shew wherein this Way is so dangerous?*

Valiant.

Valiant. Yes. And that in many Particulars.

Greath. *Name some of them.* *The first Stumbling-block.*

Valiant. They told me of the *Slough of Despond*, where *Christian* was well nigh Smothered. They told me that there were Archers standing ready in *Belzebub-Castle*, to shoot them that should knock at the *Wicket-Gate* for Entrance. They told me also of the Wood, and dark Mountains, of the Hill *Difficulty*, of the Lyons, and also of the three Gyants, *Bloody-man*, *Maul*, and *Slay-good*. They said moreover, That there was a foul *Fiend* haunted the Valley of *Humiliation*, and that *Christian* was by him almost bereft of Life. Besides, said they, You must go over the *Valley of the Shadow of Death*, where the *Hobgoblins* are, where the Light is Darkness, where the Way is full of Snares, Pits, Traps and Ginns. They told me also of *Gyant Despair*, of *Doubting Castle*, and of the *Ruins* that the Pilgrims met with there. Further, They said, I must go over the enchanted Ground, which was dangerous. And that after all this I should find a River, over which I should find no Bridge, and that that River did lye betwixt me and the Celestial Country.

Greath. *And was this all?*

Valiant. No, They also told me that this way was full of *Deceivers*, and of Persons that laid await there, to turn good Men out of the Path. *The Second.*

Greath. *But how did they make that out?*

Valiant. They told me that Mr. *Worldly-wise-man* did there lye in wait to deceive. *The Third.*

They also said that there was *Formality* and *Hypocrisie* continually on the Road. They said also that *By-ends*, *Talkative*, or *Demas*, would go near to gather me up; that the Flatterer would catch me in his Net, or that with green-headed *Ignorance* I would presume to go on to the Gate, from whence he always was sent back to the Hole that was in the side of the Hill, and made to go the By-way to Hell.

Greath. *I promise you, This was enough to discourage. But did they make an end here?*

The Fourth. *Valiant.* No, stay. They told me also of many that had tryed that way of old, and that had gone a great way therein, to see if they could find something of the Glory there, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the Satisfaction of all the Country. And they named several that did so, as *Obstinate*, and *Pliable*, *Mistrust*, and *Timorous*, *Turn-a-way*, and old *Atheist*, with several more; who, they said, had, some of them, gone far to see if they could find, but not one of them found so much Advantage by going as amounted *to the weight of a Feather.*

Great. *Said they any thing more to discourage you?*

The Fifth. *Valiant.* Yes, They told me of one Mr. *Fearing*, who was a Pilgrim, and how he found this way so Solitary, that he never had comfortable Hour therein, also that Mr. *Despondency* had like to have been starved therein; Yea, and also, which I had almost forgot, that *Christian* himself, about

whom

whom there has been such a Noise, after all his Ventures for a Celestial Crown, was certainly drowned in the black River, and never went foot further, however it was smothered up.

Greath. *And did none of these things discourage you?*

Valiant. No. They seemed but as so many Nothings to me.

Greath. *How came that about?*

Valiant. Why, I still believed what Mr. *Tell-true* had said, and that carried me beyond them all. *How he got over these Stumbling-blocks.*

Greath. *Then this was your Victory, even your Faith?*

Valiant. It was so, I believed and therefore came out, got into the Way, fought all that set themselves against me, and by believing am come to this Place.

Who would true Valour see
Let him come hither;
One here will Constant be,
Come Wind, come Weather.
There's no Discouragement,
Shall make him once Relent,
His first avow'd Intent,
To be a Pilgrim.

Who so beset him round,
With dismal Stories,
Do but themselves Confound;
His Strength the more is.
No Lyon *can him fright,*
He'l with a Gyant *Fight;*
But he will have a right,
To be a Pilgrim.

Hobgoblin, *nor foul* Fiend,
Can daunt *his Spirit:*

He knows, he at the end,
Shall Life Inherit.
Then Fancies fly away,
He'l fear not what Men ſay,
He'l labour Night and Day,
To be a Pilgrim.

1 Part, pag. 237.

By this time they were got to the *Inchanted Ground*, where the Air naturally tended to make one *Drowzy*. And that place was all grown over with Bryers and Thorns; excepting *here* and *there*, where was an *inchanted Arbor*, upon which, if a Man ſits, or in which if a Man ſleeps, 'tis a queſtion, ſay ſome, whether ever they ſhall riſe or wake again in this World. Over this Foreſt therefore they went both one with another, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-truth*, he came behind, being there a Guard, for fear leſt peradventure ſome *Fiend*, or *Dragon*, or *Giant*, or *Thief*, ſhould fall upon their Rear, and ſo do Miſchief. They went on here each man with his Sword drawn in his Hand; for they knew it was a dangerous place. Alſo they cheared up one another as well as they could. *Feeble-mind*, Mr. *Great-heart* commanded ſhould come up after him, and Mr. *Deſpondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Miſt and a darkneſs fell upon them all; ſo that they could ſcarce, for a great while, ſee the one the other. Wherefore they were forced for ſome time, to feel for one another, by Words; for they walked not by Sight.

But any one muſt think, that here was but ſorry going for the beſt of them all, but how much worſe for the Women and Chil-

dren

dren, who both of *Feet* and *Heart* were but tender. Yet so it was, that, thorow the incouraging words of he that led in the Front, and of him that brought them up behind, they made a pretty good shift to wagg along.

The Way also was here very wearysom, thorow Dirt and Slabbiness. Nor was there on all this Ground, so much as one *Inn*, or *Victualling-House*, therein to refresh the feebler sort. Here therefore was *grunting*, and *puffing*, and *sighing*: While one tumbleth over a Bush, another sticks fast in the Dirt, and the Children, some of them, loft their Shoes in the Mire. While one cries out, I am down, and another, Ho, where are you? and a third, the Bushes have got such faft hold on me, I think I cannot get away from them.

An Arbor on the Inchanting Ground.

Then they came at an *Arbour*, warm, and promising much refreshing to the Pilgrims; for it was finely wrought above-head, beautified with *Greens*, furnished with *Benches*, and *Settles*. It also had in it a soft Couch whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be foyled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of *Dangers*, and of the Nature of Dangers when they were at them, that usually when they were neareft to them, they did most pluck up their Spirits, and hearten one another to deny the Flesh. This *Arbor* was called

The Name of the Arbor.

The ſloathful Friend, on purpoſe to allure, if it might be, ſome of the Pilgrims there, to take up their Reſt when weary.

The way is difficult to find.

I ſaw then in my Dream, that they went on in this their ſolitary Ground, till they came to a place at which a man is apt to loſe his Way. *Now*, tho' when it was light, their Guide could well enough tell how to miſs thoſe ways that led wrong, yet in the dark he was put to a ſtand: But he had in his Pocket a Map of all ways leading to or from the Celeſtial City; wherefore he ſtrook a Light (for he never goes alſo without his Tinder-box) and takes a view of his Book or Map; which bids him be careful in that place to turn to the right-hand-way. And had he not here been careful to look in his Map, they had all, in probability, been ſmothered in the Mud, for juſt a little before them, and that at the end of the cleaneſt Way too, was a Pit, none knows how deep, full of nothing but Mud; there made on purpoſe to deſtroy the Pilgrims in.

The Guide has a Map of all ways leading to or from the City.

God's Book.

Then thought I with my ſelf, who, that goeth on Pilgrimage, but would have one of theſe Maps about him, that he may look when he is at a *ſtand*, which is the way he muſt ask?

An Arbor and two aſleep therein.

They went on then in this Inchanted Ground, till they came to where was another *Arbor*, and it was built by the High-way-ſide. And in that *Arbor* there lay two men whoſe Names were *Heedleſs* and *Too-bold*. Theſe two went thus far on Pilgrimage, but here being wearied with their Journey, they ſat down to reſt themſelves, and ſo fell faſt aſleep. When the Pilgrims

ſaw

saw them, they stood still and shook their Heads; for they knew that the Sleepers were in a pitiful Case. Then they consulted what to do; whether to go on and leave them in their Sleep, or to step to them and try to awake them. So they concluded to go to them and wake them; that is, if they could; but with this Caution, namely, to take heed that themselves did not sit down, nor imbrace the offered Benefit of that *Arbor*.

The Pilgrims try to wake them.

So they went in and spake to the men, and called each by his Name, (for the Guide, it seems, did know them) but there was no Voice nor Answer. Then the Guide did shake them, and do what he could to disturb them. Then said one of them, *I will pay you when I take my Money*; At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my Hand*, said the other. At that, one of the Children laughed.

Then said *Christiana*, What is the meaning of this? The Guide said, *They talk in their Sleep.* If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the Waves of the Sea did beat upon him, and he slept as one upon the Mast of a Ship, *When I awake I will seek it again.* You know when men talk in their Sleep, they say any things but their Words are not governed, either by Faith or Reason. There is an *Incoherency* in their Words *now*, as there was before betwixt their going on Pilgrimage, and sitting down here. This then is the Mischief on't, when *heedless* ones go on Pilgrimage,

Their Endeavour is fruitless. Prov. 23. 34, 35.

mage, 'tis twenty to one, but they are ſerved thus. For this Inchanted Ground is one of the laſt Refuges that the Enemy to Pilgrims has; wherefore it is as you ſee, placed almoſt at the end of the Way, and ſo it ſtandeth againſt us with the more advantage. For when, thinks the Enemy, will theſe Fools be ſo deſirous to ſit down, as when they are weary; and when ſo like to be weary, as when almoſt at their Journeys end? Therefore it is, I ſay, that the Inchanted Ground is placed ſo nigh to the Land *Beulah*, and ſo near the end of their Race. Wherefore let Pilgrims look to themſelves, leſt it happen to them as it has done to theſe, that, as you ſee, are fallen aſleep, and none can wake them.

Then the Pilgrims deſired with trembling to go forward, only they prayed their Guide to ſtrike a Light, that they might go the reſt of their way by the help of the light of a Lanthorn. So he ſtrook a light, and they went by the help of that thorow the reſt of this way, tho the Darkneſs was very great.

The light of the Word. 2 Pet. 1. 19.

The Children cry for wearineſs.

But the Children began to be ſorely weary, and they cryed out unto him that loveth Pilgrims, to make their way more Comfortable. So by that they had gone a little further, a Wind aroſe that drove away the Fog, ſo the Air became more clear.

Yet they were not off (by much) of the *inchanted* Ground; only now they could ſee one another better, and the way wherein they ſhould walk.

Now when they were almoſt at the end of this Ground, they perceived that a little before

before them, was a Solemn Noiſe, as of one that was much concerned. So they went on and looked before them, and behold, they ſaw, as they thought, *a Man upon his Knees*, with Hands and Eyes lift up, and ſpeaking, as they thought, earneſtly to one that was above. They drew nigh, but could not tell what he ſaid; ſo they went ſoftly till he had done. When he had done, he got up and began to run towards the Celeſtial City. Then Mr. *Great-heart* called after him, ſaying, Soho, Friend, let us have your Company, if you go, as I ſuppoſe you do, to the Celeſtial City. So the man ſtopped, and they came up to him. But ſo ſoon as Mr. *Honeſt* ſaw him, he ſaid, I know this man. Then ſaid Mr. *Valiant-for-truth*, Prethee who is it. 'Tis one, ſaid he, that comes from whereabouts I dwelt, his Name is *Stand-faſt*, he is certainly a right good Pilgrim.

Standfaſt upon his Knees in the Inchanted Ground.

The Story of Standfaſt.

So they came up one to another, and preſently *Stand-faſt* ſaid to old *Honeſt*, Ho, Father *Honeſt*, are you there? Ai, ſaid he, that I am, as ſure as you are there. Right glad am I, ſaid Mr. *Stand-faſt*, that I have found you on this Road. And as glad am I, ſaid the other, that I eſpied you upon your Knees. Then Mr. *Stand-faſt* bluſhed, and ſaid, But why, did you ſee me? Yes, that I did, quoth the other, and with my Heart was glad at the Sight. Why, what did you think, ſaid *Stand-faſt*? Think, ſaid old *Honeſt*, what ſhould I think? I thought we had an honeſt Man upon the Road, and therefore ſhould have his Company by and by. If you thought not amiſs, how happy am I? But

Talk between him and Mr Honeſt.

if I be not as I ſhould, I alone muſt bear it. That is true ſaid the other; but your fear doth further confirm me that things are right betwixt the Prince of Pilgrims and your Soul. For he ſaith, *Bleſſed is the Man that feareth always.*

They found him at Prayer.

Valiant. Well, But Brother, I pray thee tell us what was it that was the cauſe of thy being upon thy Knees, even now? Was it for that ſome ſpecial Mercy laid Obligations upon thee, or how?

What it was that fetched him upon his Knees.

Stand. Why we are as you ſee, upon the *inchanted Ground*, and as I was coming along, I was muſing with my ſelf of what a dangerous Road, the Road in this place was, and how many that had come even thus far on Pilgrimage, had here been ſtopt, and been deſtroyed. I thought alſo of the manner of the Death with which this place deſtroyeth Men. Thoſe that dye here, dye of no violent Diſtemper; the Death which ſuch dye, is not grievous to them. For he that goeth away in a *Sleep*, begins that Journey with Deſire and Pleaſure. Yea ſuch acquieſce in the Will of that Diſeaſe.

Hon. *Then Mr.* Honeſt, *Interrupting of him, ſaid, Did you ſee the two Men aſleep in the Arbor?*

Stand. Ai, ai, I ſaw *Heedleſs*, and *Too-bold* there; and for ought I know, there they will lye till they Rot. But let me go on in my Tale: As I was thus Muſing, as I ſaid, there was one in very pleaſant Atire, *but old*, that preſented her ſelf unto me, and offered me three things, to wit, her *Body*, her *Purſe*, and her *Bed*. Now the Truth is, I was both a weary, and ſleepy, I am alſo

Prov. 10. 7.

as

as poor as a *Howlet*, and that, perhaps, the *Witch* knew. Well, I repulsed her once and twice, but she put by my Repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, If I would be ruled by her, she would make me great and happy. For, said she, I am the Mistriss of the World, and men are made happy by me. Then I asked her Name, and she told me it was *Madam Bubble*. This set me further from her; but she still followed me with Inticements. Then I betook me, as you see, to my Knees, and with Hands lift up, and cries, I pray'd to him that had said, he would help. So just as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great Deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my Journey.

Madam Bubble, or this vain World.

Hon. *Without doubt her Designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.*

Standf. Perhaps you have done both.

Hon. *Madam Bubble! Is she not a tall comely Dame, something of a Swarthy Complexion?*

Standf. Right, you hit it, she is just such an one.

Hon. *Doth she not speak very smoothly, and give you a Smile at the end of a Sentence?*

Standf. You fall right upon it again, for these are her very Actions.

Hon. *Doth she not wear a great Purse by her Side, and is not her Hand often in it fingering her Money, as if that was her Hearts delight?*

Standf.

Standf. 'Tis juſt ſo. Had ſhe ſtood by all this vvhile, you could not more amply have ſet her forth before me, nor have better deſcribed her Features.

Hon. Then he that drew her Picture was a good *Limner*, and he that wrote of her, ſaid true.

The World. *Greath.* This Woman is a *Witch*, and it is by Virtue of her *Sorceries* that this Ground is Inchanted; whoever doth lay their Head down in *her Lap*, had as good lay it down upon that Block over which the Ax doth hang; and vvhoever lay their Eyes upon her Beauty, are counted the Jam. 4. 4. Enemies of God. This is ſhe that main-1 John 2 15. taineth in their Splendor, all thoſe that are the Enemies of Pilgrims. Yea, this is ſhe that has bought off many a man from a Pilgrims Life. She is a great *Goſſiper*, ſhe is alvvays, both ſhe and her Daughters, at one Pilgrim's Heels or other, novv Commending, and then preferring the Excellencies of this Life. She is a bold and impudent Slut; She vvill talk vvith any Man. She alvvays laugheth Poor Pilgrims to ſcorn, but highly commends the Rich. If there be one cunning to get Money in a Place, ſhe vvill ſpeak vvell of him, from Houſe to Houſe. She loveth Banqueting, and Feaſting, mainly vvell; ſhe is alvvays at one full Table or another. She has given it out in ſome places, that ſhe is a Goddeſs, and therefore ſome do Worſhip her. She has her times and open places of Cheating, and ſhe vvill ſay and avow it, that none can ſhew a Good comparable to hers. She promiſeth to dwell vvith Childrens Children, if

if they will but love and make much of her. She will cast out of her Purse, Gold like Dust, in some places, and to some Persons. She loves to be sought after, spoken well of, and to lie in the Bosoms of Men. She is never weary of commending of her Commodities, and she loves them most that think best of her. She will promise to some Crowns and Kingdoms, if they will but take her Advice, yet many has she brought to the Halter, and ten thousand times more to Hell.

Standf. O! *Said* Standf. *What a Mercy is it that I did resist her; for whither might she a drawn me?*

Greath. Whither! Nay, none but God knows whither. But in general to be sure, she would a drawn thee *into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition.* 1 Tim. 6. 9.

'Twas she that set *Absalom* against his Father and *Jeroboam* against his Master. 'Twas she perswaded *Judas* to sell his Lord, and that prevailed with *Demas* to forsake the godly Pilgrims Life; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, 'twixt Neighbour and Neighbour, 'twixt a Man and his Wife, 'twixt a Man and himself, 'twixt the Flesh and the Heart.

Wherefore good *Master Stand-fast*, be as your Name is, and when you have done all, *stand.*

At this Discourse there was among the Pilgrims a mixture of Joy and Trembling, but at length *they brake* out and Sang.

What Danger is the Pilgrim in,
How many are his Foes?
How many ways there are to Sin,
No living Mortal knows.
Some of the Ditch, shy are, yet can
Lye tumbling in the Mire:
Some tho they shun the Frying-pan,
Do leap into the Fire.

After this I beheld, until they were come into the Land of *Beulah*, where the Sun shineth Night and Day. Here, because they was weary, they betook themselves a while to Rest. And because this Country was common for Pilgrims, and because the Orchards and Vineyards that were here, belonged to the King of the Celestial Country; therefore they were licensed to make bold with any of his things. 1 Part, pag. 270, 271.

But a little while soon refreshed them here, for the Bells did so Ring, and the Trumpets continually

sounding

founding so Melodiously, that they could not sleep, and yet they received as much refreshing, as if they had slept their Sleep never so soundly. Here also all the noise of them that walked the Streets, was, *More Pilgrims are come to Town.* And another would answer, saying, And so many went over the Water, and were let in at the Golden Gates to Day. They would cry again, There is now a Legion of Shining Ones, just come to Town; by which we know that there are more Pilgrims upon the Road, for here they come to wait for them and to comfort them after all their Sorrow. Then the Pilgrims got up and walked to and fro: But how were their Ears now filled with heavenly Noises, and their Eyes delighted with Celestial Visions? In this Land they *heard* nothing *saw* nothing, *felt* nothing, *smelt* nothing, *tasted* nothing, that was offensive to their Stomach or Mind; only when they tasted of the Water of the River, over which they were to go, they thought that tasted a little Bitterish to the Palate, but it proved sweeter when 'twas down.

Death bitter to the Flesh, but sweet to the Soul.

In this place there was a Record kept of the Names of them that had been Pilgrims of old, and a History of all the famous Acts that they had done. It was here also much discoursed how the *River* to some had its *Swings*, and what *ebbings* it has had while others have gone over. It has been in a manner *dry* for some, while it has overflowed its Banks for others.

Death has its Ebbings and Flowings like the Tide.

In this place, the Children of the Town would go into the Kings Gardens and gather Nose-gaies for the Pilgrims, and bring them to them with much affection. Here also grew *Camphire*, and *Spicknard*, and *Saffron*, *Calamus*, and *Cinamon*, with all its Trees of *Frankincense*, *Myrrhe*, and *Aloes*, with all *chief* Spices. With these the Pilgrims Chambers were perfumed, while they stayed here; and with these were their Bodies anointed to prepare them to go over the *River* when the time appointed was come.

A Messenger of Death sent to Christiana.

Now, while they lay here, and waited for the good Hour; there was a Noise in the Town, that there was a *Post* come from the Celestial City, with Matter of great Importance, to one *Christiana*, the Wife of *Christian* the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter; the Contents whereof was, *Hail, Good Woman, I bring thee Tidings that the Master calleth for thee, and expecteth that thou shouldest stand*

stand in his Presence, in Cloaths of Immortality, within His Message. this ten Days.

When he had read this Letter to her, he gave her therewith a *sure* Token that he was a true Messenger, and was come to bid her make haste to be gone. The Token was, *An Arrow with a Point sharpned with Love, let easily into her Heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.*

How welcome is Death to them that have nothing to do but to dye.

When *Christiana* saw that her time was come, and that she was the first of this Company that was to go over: She called for Mr. *Great-heart* her Guide, and told him how Matters were. So he told her he was heartily glad of the News, and could a been glad had the Post came for him. Then she bid that he should give Advice, how all things should be prepared for her Journey.

Her Speech to her Guide.

So he told her, saying, Thus and thus it must be, and we that Survive will accompany you to the River side.

Then she called for her Children, and gave them *her Blessing*; and told them that she yet read with Comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, She bequeathed to the Poor that little she had commanded her Sons and her Daughters to be ready against the Messenger should come for them.

To her Children.

When she had spoken these Words to her Guide and to her Children, she called for Mr. *Valiant-for-Truth*, and said unto him, Sir, You have in all places shewed your self true hearted, be Faithful unto Death, and my King will give you a Crown of Life. I would also intreat you to have an Eye to my Children, and if at any time you see them faint, speak comfortably to them. For my Daughters, my Sons Wives, they have been Faithful, and a fulfilling of the Promise upon them, will be their end. But she gave Mr. *Standfast* a Ring.

To Mr. Valiant.

To Mr. Stand-fast.

Then she called for o'd Mr. *Honest*, and said of him, Behold an *Israelite* indeed, in whom is no Guile. Then said *he*, I wish you a fair Day when you set out for Mount *Sion*, and shall be glad to see that you go over the River dry shod. But she answered, Come *Wet*, come *Dry*, I long to be gone; for however the Weather is in my Journey, I shall have time enough when I come there to sit down and rest me, and dry me.

To old Honest.

Then came in that good Man Mr. *Ready-to-halt* to see

To Mr. Ready-to-halt.

see her. So she said to him, Thy Travel hither has been with Difficulty, but that will make thy Rest the sweeter. But watch, and be ready, for at an Hour when you think not, the Messenger may come.

To Mr. Dispondency, and his Daughter.

After him, came in Mr. *Despondencie*, and his Daughter *Much-a-fraid*. To whom she said, You ought with Thankfulness for ever, to remember your Deliverance from the Hands of Gyant *Despair*, and out of *Doubting-Castle*. The effect of that Mercy is, that you are brought with Safety hither. Be ye watchful, and cast away Fear; be sober, and hope to the End.

To Mr. Feeble-mind.

Then she said to Mr. *Feeble-mind*, Thou was delivered from the Mouth of Gyant *Slay-good*, that thou mightest live in the Light of the Living for ever, and see thy King with Comforts. Only I advise thee to repent thee of thy aptness to fear and doubt of his Goodness before he sends for thee, lest thou shouldest when he comes, be forced to stand before him for that Fault with Blushing.

Her last Day, and manner of Departure.

Now the Day drew on that *Christiana* must be gone. So the Road was full of People to see her take her Journey. But behold all the Banks beyond the River were full of Horses and Chariots, which were come down from above to accompany her to the City Gate. So she came forth and entered the River with a Beck'n of Farewel, to those that followed her to the River side. The last word she was heard to say here was, *I come Lord, to be with thee and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So she went, and called, and entered in at the Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her Departure her Children wept, but Mr. *Greatheart*, and Mr. *Valiant*, played upon the well tuned Cymbal and Harp for Joy. So all departed to their respective places.

Mr. Ready-to-halt Summoned.

In process of time there came a *Post* to the Town again, and his Business was with Mr. *Ready-to-halt*. So he enquired him out, and said to him, I am come to thee in the Name of him whom thou hast Loved and Followed, tho upon *Crutches*. And my Message is to tell thee, that he expects thee at his Table to Sup with him in his Kingdom the next Day after *Easter*. Wherefore prepare thy self for this Journey.

Then he also gave him a Token that he was a true Messenger, saying, *I have broken the golden Bowl*, and

After this Mr. *Ready-to-halt* called for his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Valiant* to make his *Will.* And because he had nothing to bequeath to them that should Survive him, but his *Crutches*, and his good *Wishes*, therefore thus he said. *These Crutches, I bequeath to my Son that shall tread in my Steps, with an hundred warm Wishes that he may prove better then I have done.* *His Will.*

Then he thanked Mr. *Great-heart*, for his Conduct, and Kindness, and so addressed himself to his Journey. When he came at the brink of the River, he said, Now I shall have no more need of these *Crutches*, since yonder are Chariots and Horses for me to ride on. The last Words he was heard to say, was, *Welcome Life.* So he went his Way. *His last words.*

After this, Mr. *Feeble-mind* had Tidings brought him, that the Post sounded his Horn at his Chamber Door. Then he came in and told him, saying. I am come to tell thee that the Master has need of thee, and that in very little time thou must behold his Face in Brightness. And take this as a Token of the Truth of my Message. *Those that look out at the Windows shall be darkned.* Eccles. 12. 3. Feeble mind *Summoned.*

Then Mr. *Feeble-mind* called for his Friends, and, told them what Errand had been brought unto him and what Token he had received of the truth of the Message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a Will? As for my *feeble Mind*, that I will leave behind me, for that I shall have no need of that in the place whither I go; nor is it worth bestowing upon the poorest Pilgrim: Wherefore when I am gone, I desire, that you Mr. *Valiant*, would bury it in a Dunghil. This done, and the Day being come, in which he was to depart; he entered the *River* as the rest. His last Words were, *Hold out Faith and Patience.* So he went over to the other Side. *He makes no Will.* *His last words.*

When Days had many of them passed away: Mr. *Despondency* was sent for. For a *Post* was come, and brought this Message to him. *Trembling Man, These are to summon thee to be ready with the King, by the next Lords Day, to shout for Joy for thy Deliverance from all thy Doubtings.* Mr. *Despondency's Summons.*

And said the Messenger, That my Message is true, take this for a Proof. So he gave him *The Grashopper to be a Burthen unto him.* Now Mr. *Despondencie's* Daughter goes to Eccles. 12. 5. *The Grashopper to His Daughter.*

whose Name was *Much-afraid*, said, when she heard what was done, that she would go with her Father. Then Mr. *Despondency* said to his Friends; My self and my Daughter, you know what we have been, and how troublesomly we have behaved our selves in every Company. My Will and my Daughters is, that our *Desponds*, and slavish Fears, be by no man ever received, from the day of our Departure, for ever; For I know that after my Death they will offer themselves to others. For, to be plain with you, they are *Ghosts*, the which we entertained when we first began to be Pilgrims, and could never shake them off after. And they will walk about and seek Entertainment of the Pilgrims, but for our Sakes, shut ye the Doors upon them.

His Will.

His last words.

When the time was come for them to depart, they went to the Brink of the *River*. The last Words of Mr. *Despondency*, were, *Farewel Night, welcome Day.* His Daughter went thorow the River singing, but none could understand what she said.

Mr. Honest *Summoned.*

Then it came to pass, a while after, that there was a *Post* in the Town that enquired for Mr. *Honest*. So he came to the House where he was, and delivered to his Hand these Lines. *Thou art Commanded to be ready against this Day seven Night, to present thy self before thy Lord, at his Fathers House.* And for a Token that my Message is true, *All thy Daughters of Musick shall be brought low.* Then Mr. *Honest* called for his Friends, and said unto them, I Die, but shall make no Will. As for my Honesty, it shall go with me; let him that comes after be told of this. When the Day that he was to be gone, was come, he addressed himself to go over the *River*. Now the *River* at that time overflowed the Banks in some places. But Mr. *Honest* in his Life time had spoken to to one *Good-conscience* to meet him there, the which he also did, and lent him his Hand, and so helped him over. The last Words of Mr. *Honest* were, *Grace Reigns.* So he left the World.

Eccles. 12.4.

He makes no Will.

Good-conscience *helps Mr.* Honest *over the River.*

After this. It was noised abroad that *Mr. Valiant-for-truth* was taken with a Summons, by the same *Post* as the other; and had this for a Token that the Summons was true, *That his Pitcher was broken at the Fountain.* When he understood it he called for his Friends, and told them of it. Then said he, I am going to my Fathers, and tho with great Difficulty I got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. *My Sword*, I give to him that shall succeed me in my Pilgrimage, and my *Courage*

Mr. Valiant *Summoned.*

Eccles. 12.6.

and *Skill*, to him that can get it. *My Marks* and *Scars* I carry with me, to be a witness for me, that I have fought his Battles, who now will be my Rewarder. When the Day that he must go hence, was come, many accompanied him to the River side, into which, as he went, he said, *Death, where is thy Sting?* And as he went down deeper, he said, *Grave where is thy Victory?* So he passed over, and the Trumpets sounded for him on the other side. *His last words.*

Then there came forth a Summons for Mr. *Stand-fast* (This Mr. *Stand-fast*, was he that the rest of the Pilgrims found upon his Knees in the *inchanted* Ground.) For the *Post* brought it him open in his Hands. The Contents whereof were, *That he must prepare for a change of Life, for his Master was not willing that he should be so far from him any longer.* At this Mr. *Stand-fast* was put into a Muse; Nay, said the Messenger you need *not* doubt of the truth of my *Message*; for here *is* a Token of the Truth thereof, *Thy Wheel is broken at the Cistern.* Then he called to him *Mr. Great-heart*, who was their Guide, and said unto him, Sir, althongh it was not my hap to be much in your good Company in the Days of my Pilgrimage, yet since the time I knew you, you have been profitable to me. When, I came from home. I left behind me a Wife, and five small Children. Let me entreat you, at your Return (for I know that you will go, and return to your Masters House, in Hopes that you may yet be a Conductor to more of the Holy Pilgrims) that you send to my Family, and let them be acquainted with all that hath, and shall happen unto me. Tell them moreover, of my happy Arrival to this Place, and of the present late blessed Condition that I am in. Tell them also of *Christian*, and of *Christiana* his Wife, and how *She* and her Children came after her Husband. Tell them also of what a happy End she made, and whither she is gone. I have little or nothing to send to my Family, except it be Prayers, and Tears for them; of which it will suffice, if thou acquaint them if paradventure they may prevail. When, *Mr. Stand-fast* had thus set things in order, and the time being come for him to hast him away; he also went down to the River. Now there was a great Calm at that time in the River, wherefore *Mr. Stand-fast*, when he was about half way in, he stood a while and talked to his Companions that had waited upon him thither. And he said. *Mr. Stand-fast is Summoned.* Eccles. 12. 6. *He calls for Mr. Great-heart.* *His Speech to him.* *His Errand to his Family.*

His last words. Jos. 3. 17.

This River has been a Terror to many, yea the thoughts of it also have often frighted me. But now methinks I stand easie, my Foot is fixed upon that, upon which the Feet of the Priests that bare the Ark of the Covenant stood while *Israel* went over this *Jordan*. The Waters indeed are to the Palate bitter, and to the Stomach cold; yet the thoughts of what I am going to, and of the Conduct that waits for me on the other side, doth lie as a glowing Coal at my Heart.

I see my self now at the *end* of my Journey, my *toilsome* Days are ended. I am going now to see *that* Head that was Crowned with Thorns, and that *Face* that was spit upon for me.

I have formerly lived by Hear-say, and Faith, but now I go where I shall live by sight, and shall be with him, in whose Company I delight my self.

I have loved to hear my Lord spoken of, and wherever I have seen the print of his Shoe in the Earth, there I have coveted to set my Foot too.

His Name has been to me as a *Civit-Box*, yea sweeter then all Perfumes. His Voice to me has been most sweet, and his Countenance, I have more desired than they that have most desired the Light of the Sun. His Word I did use to gather for my Food, and for Antidotes against my Faintings. He has held me, and I have kept me from mine Iniquities: Yea, my Steps hath he strengthened in his Way.

Now while he was thus in Discourse, his Countenance changed, his *strong men* bowed under him, and after he had said, *Take me, for I come unto thee*, he ceased to be seen of them.

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But glorious it was, to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers, and Players on stringed Instruments, to welcome the Pilgrims as they went up and followed one another in at the beautiful Gate of the City.

As for *Christian's* Children, the four Boys that *Christiana* brought with their Wives and Children, I did not stay where I was, till they were gone over. Also since I came away, I heard one say, that they were yet alive and so would be for the Increase of the Church in that place where they were for a time.

Shall it be my Lot to go that way again, I may give those that desire it, an Account of what I have seen: Now I am silent about; mean time I bid my Reader *Adieu*.